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IRISH UNITARIAN MAGAZINE.

No. I.

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VOL. I.

PREFATORY NOTICE.

THE threatened cessation of the *Bible Christian* has happily led to its continuance in an enlarged form, and with prospects of increased interest. In enlarging the form, it has been considered advisable to adopt the title of *Irish Unitarian Magazine*, as more distinctly expressive of the objects which it is intended to serve. We regard such a periodical as most important to our denomination in Ireland, as it is the only vehicle of religious intelligence connected with our church which the people possess; and ignorance respecting the difficulties, labours, and success of our brethren, is sure to engender indifference respecting them; while the man that is indifferent to the spiritual freedom and progress of others soon becomes indifferent to his own spiritual condition.

The world is, at the present time, awake to the cause of religious reform, and wherever we look, in England, France, Germany, we see traces of a growing interest in Scriptural Christianity. Now, therefore, we particularly need the assistance of the press to convey to us tidings of the progress of freedom and truth. Now, too, a blind attachment to human authority is leading men back to the religion of a darker age, and it is most necessary to set forth the Scriptures as the only sure rule of faith. There never was a time when more vigorous efforts were made in the cause of moral and social reform, as evidenced by domestic missions in the larger cities, and philanthropic exertions everywhere. In these good works, Unitarian Christians are prominent, and in them Unitarians generally should take a lively interest. Intelligence on these subjects will occupy an important place in the *Irish Unitarian Magazine*; while one benevolent and Christian institution,—the Sunday School,—will receive particular notice.

Much of the value of the *Bible Christian* latterly consisted in the extracts which were given from American works. Some may have supposed that it dealt too liberally in foreign articles; but the life, and energy, and power of our church in New England, will be to most an ample apology for drawing so largely on its writings, and noticing so particularly its public institutions and meetings. From the same valuable source, the pages of the *Irish Unitarian Magazine* will be enriched; but we would, at the same time, earnestly solicit our brethren, lay and clerical, to give a more local interest to the work, by frequent contributions and the communication of suitable intelligence.

We are gratified to be enabled to state that the Rev. Dr. Montgomery has consented to make this work the vehicle of publication of a History of the Presbyterian Church in Ireland, which he has undertaken at the request of the Remonstrant Synod, giving an outline of the events which led to the secession of the Remonstrant Synod from the General Assembly, and also giving the principal events connected with the passing of the Dissenters' Chapels Bill. The first portion of this history will appear in February, and it will be continued from month to month.

We expect that other articles of an important character will be regularly furnished ; and we would respectfully suggest to our contributors that their papers would possess additional value if accompanied by their names, or the initials of their names.

FAITH OF THE UNITARIAN CHRISTIAN.

EXTRACTS FROM THE DISCOURSE PREACHED BY THE REV. DR. GANNETT, AT
THE DEDICATION OF THE UNITARIAN CHURCH, MONTREAL.

WHAT are the truths of Unitarian Christianity ? What do Unitarians believe ? This is the first question, and it is one which thousands might ask under a profound ignorance even of the nature of the reply that would be given. So little pains have been taken to learn what we really hold as truth, and so great misapprehension prevails, that the simplest statement of our faith may not be out of place. We believe, then, in God, as the Supreme, Perfect, and Infinite Being, Lord of heaven and earth, Author of all life, Source of every blessing, Searcher of hearts, and Judge of men. We believe in his universal, constant, and righteous providence, through which alone the framework of the creation and the processes of animate or inanimate existence are sustained. We believe in his moral government, which he exercises over all beings endowed with intellectual or moral capacities, and which, as it is rightfully exercised, so is inflexibly administered. We believe in his paternal character, in which he has been pleased to reveal himself to our admiration and love ; a character which never shows him to us as weakly indulgent or capriciously tender, but as always consistent with his own perfections, while full of parental regard towards men. We believe in the requisitions of duty which he has promulgated, by which are laid upon us the obligations of outward and inward righteousness ; and it is made incumbent on us to cultivate purity, devotion, disinterestedness, and the harmonious expansion of our nature, that the result may be an excellence which shall redound to the glory of God. We believe in his mercy, which enables him, without impairing the integrity of his government or subverting the original conditions of his favour, to forgive the penitent sinner and admit the renewed soul to an inheritance of eternal life. We believe in his revelations, which he has made by those of old times who spake as they were moved by the holy spirit—Moses and the divinely inspired teachers of the Jewish people, and in a later age, by Jesus Christ, the Son of his love and the Messenger of his grace. We believe that God is one in every sense in which the term can be applied to him— one in nature, in person, in character, in revelation ; and therefore we are Unitarians. We believe that Jesus was the Christ—the Anointed and Sent of God, whose truth he proclaimed, whose authority he repre-

sented, whose love he unfolded; and therefore we are Christians. We believe that Jesus Christ came on a special mission to our world—to instruct the ignorant, to save the sinful, and to give assurance of immortality to those who were subject to death; that such a teacher and redeemer was needed; that he spake as never man spake, lived as never man lived, and died as never man died. We read the history of his life with mingled admiration and gratitude. We are moved by his cross to exercises of faith, penitence, and hope. We rejoice in his resurrection, and celebrate him as Head of his church, the authoritative Expounder of the divine will, the faultless Pattern of the Christian character, the Manifestation and Pledge of the true life. We believe that man is a free and responsible being, capable of rising to successive heights of virtue, or of falling into deeper and deeper degradation; that sin is his ruin, and faith in spiritual and eternal realities the means of his salvation; that if he sin, it is through choice or negligence; but that in working out his own salvation, he needs the Divine assistance. We believe that man, in his individual person, is from early childhood, through the force of appetite, the disadvantage of ignorance, and the strength of temptation, liable to moral corruption; that social life is, in many of its forms, artificial, and in many of its influences, injurious; and that both the individual and society must be regenerated by the action of Christian truth. We believe that all life, private and public, all human powers and relations, all thought, feeling, and activity, should be brought under the control of religious principle and be pervaded by Christian sentiment. We believe that piety is the only sure foundation of morality, and morality the needed evidence of piety. We believe that "perfection from weakness through progress" is the law of life for man; and that this law can be kept only where an humble heart is joined with a resolute mind and an earnest faith. We believe that men should love and serve one another, while all love the Heavenly Father, and follow the Lord Jesus to a common glory. We believe in human immortality, and a righteous retribution after death; when they who have lived in obedience or have reconciled themselves to God through sincere repentance, shall enter upon a nobler fruition of life, while they who have been disobedient and impenitent shall realize the consequences of their folly in shame and suffering. We believe in the Scriptures of the Old and New Testaments, as containing the authentic records of God's wonderful and gracious ways, seen in the history of his ancient people, and in the miraculous works and divine teachings of Jesus and his apostles; and to these Scriptures we appeal as the decisive authority upon questions of faith or duty, interpreting them in the devout exercise of that reason, through which alone we are capable of receiving a communication from Heaven. We believe in the Christian Church, as a

consequence of the labours and sufferings by which Christ has gathered unto himself, out of many nations and communions, "a peculiar people," embracing his gospel and cherishing his spirit—the church on earth, with its ministry, its ordinances, and its responsibilities, the anticipation and promise of the church in heaven.

Such are the prominent truths of Unitarian Christianity, I conceive, as held by those who adopt this name as the designation of their faith, and who, however they may disagree on questions of inferior moment, would probably concur in this exhibition of the articles of their belief.

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As Unitarian Christians, we differ from unbelievers of every class and name—in our doctrine concerning Christ. They deny his supernatural mission, if not his moral excellence. We believe in both the one and the other; in the perfection of his character and the divine authority of his teaching. To us he is the representative of God, speaking in his name and reflecting his glory. We hold it to be our privilege to sit at the feet of this heavenly Master; accounting it a higher office to listen reverently to him, than to occupy the proudest chair of philosophy or the most despotic throne on earth. Unitarian Christianity has no affinity with unbelief. They belong to opposite poles of experience. Infidelity, whatever form it may take, from the coarseness of the scoffer to the sophistry of the sceptic, meets with no favour at our hands. We treat it justly, as we would treat everybody and everything, be it man or devil, error or vice; but we can bestow on it only our pity, our condemnation, or our counsel. We gratefully accept the records of the Saviour's life, and follow him in holy admiration from Bethlehem to Calvary, exclaiming, as we hearken to his words, "this is one who speaks as having authority;" as we behold his wonderful works, "who could do these miracles, except God were with him;" and, as we gaze upon his last suffering, "truly this was the Son of God." We will not be seduced from our faith by the ingenious theories or mystical discourse of some who affect to honour Jesus while they throw suspicion over his whole history. We cannot divorce the history from the divine influence which it conveys. Spiritual Christianity needs historical Christianity as its basis. To separate the former from the latter, is as if we withdrew from the towers and spires of a lofty cathedral the support of the foundation which enables them to soar upwards in their graceful beauty. Of coarser material may that foundation be made, and be partly buried in the earth, but its solid strength upholds the walls out of which those lighter creations of art spring towards the skies. So must the loftiest aspirations of faith spring from convictions that rest on the firm basis of the gospel history. We repel the charge of promoting or countenancing infidelity. We warn those whose hearts are set in this direc-

tion of the peril they run; we entreat those who have sought this as a refuge from superstition, to leave it for the stronghold of a scriptural faith; and shall we, because we cannot join in heaping opprobrious terms upon the unbeliever, or in pursuing him with maledictions, be accused of secret agreement with him? Our language is, "there is none other name under heaven given among men whereby we must be saved" but the name of Jesus Christ; can the most unscrupulous ingenuity pervert this language into a symbol of unbelief?

As Unitarian Christians, we differ from Trinitarians of every communion—in our doctrine concerning God. We adopt no such expressions as "Triune God," "blessed and holy Trinity," "three persons in one God." We find no such expressions in the Bible. There, as I have said, we read only of the divine unity. We do not meet with a line or a word which represents Christ as sharing supreme deity with the Father. We do not read of a double nature in him, which enabled him to equivocate without a sacrifice of truth;—a moral and literal impossibility, is it not? We say with all confidence that the doctrine of the Trinity is either unintelligible or self-contradictory, and that in either case it cannot be a subject of revelation. We do not hesitate to pronounce it injurious in its effects upon devotion, and pernicious in its connexion with morality. We trace its history back to the admixture of an impure philosophy with the primitive faith of the church. And when we are reminded that it is now included in the faith of nearly all Christendom, we answer,—first, that if the truth of opinions be determined by majorities, Christianity must cower before Paganism, and Protestantism humble itself before the majesty of Rome;—and secondly, that the variety of explanations which have been given by the advocates of this tenet is a sufficient proof that the majority of the Christian church are not agreed in any interpretation, and since we cannot find it in the Bible, we must at least defer a belief in it till they who esteem it so important have decided what it is which they wish us to believe.

As Unitarian Christians, we differ from all of the Presbyterian or Congregational name who adopt Calvinistic standards of faith—in our doctrine concerning man. We look upon him as fallen from his state of primeval innocence. Observation and consciousness tell us that he is corrupt. But not by nature. We cannot shut our eyes on human depravity, but we can believe neither in natural nor in total depravity. If man comes into life with a nature wholly inclined to evil, where is his guilt in obeying the necessity under which he is placed of doing evil? As soon should I think of charging guilt on the mountains whose bleak sides are, by the ordinance of the Creator, smitten with the desolation of an almost perpetual winter, because they do not exhibit the verdure of early spring. If man can only choose and commit sin, where is his freedom, or where his responsibility? What

folly to speak to him of duty! What injustice to pass upon him a sentence of condemnation! I care not for nice distinctions between natural and moral inability. Inability is inability, and what a man cannot do, it is worse than idle to require him to do. If the dogma of *natural* depravity be opposed to common sense, the idea of *total* depravity is irreconcilable with facts. There is not a being on earth wholly depraved—without any good in him. Nero, demon as he was, had some humanity left. Vitellius, beast as he was, could not drown his whole nature in sensuality. Neither the cannibalism of New Zealand nor the horrors of the French Revolution reveal to us unmitigated atrocity. In the worst men there are secret qualities that need only the right sort of collision with circumstances to bring them out to our admiration, as from the hard and black flint sparks of light may be struck by proper means. Man is a sinner—call him so, be he clothed with purple or beg in rags; and sin is spiritual suicide, by slower or quicker methods—so describe it, whether before Herod in his palace, or the Pharisee in the temple, or the most abandoned profligate in the foulest den of iniquity. Call them all to repent, alike by the mercies and the terrors of the Lord. “Cry aloud, spare not,” and prove yourself faithful as a minister of God to guilty mortals. But say not that man is only vile. Commit not that sacrilege, for it is God’s work which you abuse. See in that wreck of humanity, as in a noble ship which the waves have swept till it looks only like a worthless hulk, much which is sound enough even to authorize the hope that it may be restored to its former bearing. The sinner is a man, and in that title, if he have not the pledge of his redemption, he has—what for a free and accountable being is better—the proof of its possibility.

As Unitarian Christians, we differ from the self-styled Orthodox of this and other lands—in our doctrine concerning the atonement. We believe in an atonement and in *the* atonement; in an atonement needed by every sinner, by which he shall be reconciled to God, and in the atonement of which Christ is the instrument, by bringing the sinner to God, that he may be forgiven and justified. Nay, more; we believe that the atonement was the great object of Christ’s mission, even as he said, “the Son of man is come to seek and to save that which was lost,” and that in this purpose we find the solution of the mystery which overhangs his cross. But we cannot—and we thank God that we do not—believe in a vicarious atonement which would subvert our notions of justice, and teach us to look upon the heavenly Father as an infinite despot. We *must* use strong language on this point. We reject with abhorrence a doctrine which despoils the divine character of its glory, and takes from the divine law its most urgent sanctions. We can call that a gracious providence which hides instruction beneath chastisement, but we cannot call that a revelation of grace which shows us the sovereign of the universe refusing forgiveness to contrite

offenders except on conditions which they are utterly unable to fulfil, yet which are held to be fulfilled by a technical evasion that would be sanctioned by no court of justice in the civilized world. Our doctrine of the atonement is a doctrine of parental love; the popular doctrine of the atonement, if it were not connected with the divine name, we should describe as a doctrine of cunning tyranny. Such, I am constrained to say, painful as is the association, is the light under which it seems to me to present the God and Father of our Lord Jesus Christ. I know that this dogma is set forth as the sinner's only ground of hope. Strange affirmation! And yet stranger blindness, that cannot see the invitation of a free mercy illuminating every page of the New Testament. Mercy! oh, how much needed by man, how freely exercised by God! Let not the condition of man be mistaken by the sinner, let not the character of God be misrepresented by the theologian.

As Unitarian Christians, we differ from members of the Roman Catholic communion—in our doctrine respecting authority in matters of religion. The principle towards which all the ideas of the Roman Catholic gravitate, is the Church. It is to this that he adheres with most tenacity, for in giving up this, he thinks he gives up everything. As he reduces this principle to practice, he makes the church the infallible interpreter of Scripture, and expounder of truth. The church is the ultimate authority, whom it is fatal sin to disobey or mistrust. Heresy, therefore (which is only dissent from the church), becomes impiety, and may be punished as spiritual treason. Now, we believe in the church; but it is the church of the saints who are compacted into one body "by that which every joint supplieth," and not the hierarchy, who are only members in the body. We believe in no infallibility residing on earth, because we say—making a statement in moral arithmetic, which any child can understand—that no aggregation of fallible judgments can make an infallible guide. We protest against this claim of the Romish church. It is her cardinal vice. We might bear with her other errors; but this assumption of the attributes of the Most High, with all the terrible consequences which it involves, we may not regard even with patience. It invades the sanctuary of man's freedom, and scales the throne of God's sovereignty. It has but one word to express the conditions of eternal life; and that is,—*submit*—submit to the church in its interpretation of truth, and its declaration of duty. This, with God's grace, we will never do. We will submit, not to the Church, but to him who is the Head of the Church, and the only spiritual Head whom its members should acknowledge. Christ has called us to liberty, not to bondage. He has taught us what to believe, and on us lies the responsibility of construing his instructions in their right sense. We can let no man, nor body of men, frame a creed for us. It is not the

right of private judgment alone, which we defend. It is the *duty* of private judgment, which we dare not neglect. We must think and read for ourselves. If we mistake the meaning of the written word, on our souls will lie the peril. It is a fearful responsibility which is committed to us. We know this—we hope we feel it. If we suffer ourselves to be warped by passion or prejudice, by self-will or self-interest, we shall stand condemned. But if we use no means of ascertaining “the mind of the spirit,” except as we passively yield to others’ dictation, we shall incur still heavier guilt. We are the Lord’s freemen, and how can we be called loyal to him so long as we enter into voluntary servitude to any other master?

As Unitarian Christians, we differ from the adherents of the episcopal church—in our doctrine concerning the ministry. We are far from denying the need of a separate order of men, who shall give themselves to study and preaching, that they may be able to convince the gainsayer, and instruct and exhort the believer. We perceive that such a class as the clergy are demanded by the situation of the church in the midst of the world, as well as by its internal wants; and we doubt not that the ministry was intended by Christ to be perpetual. But we look with no respect on the claims which are advanced in behalf of the clergy of a particular church over other ministers. We find it difficult to express our amazement at the effrontery of a church, which, itself a fragment of the universal church, and a secession from a larger fragment, presumes to consider the ministers of other portions as intruders into the sacred office. It would be ridiculous, if it were not insolent. We do not call in question the claims of the English church to the admiration of its members; for if they find in its liturgy or discipline what enkindles their admiration, we would not let our preference for a simpler worship lead us to forget the original diversity of mental wants; but to admit her argument, drawn from Scripture in favour of the three orders, or her argument, not drawn from Scripture, nor from any other source except fancy, in favour of the apostolical succession, is what we cannot do without surrendering our common sense.

As Unitarian Christians, we differ from the Baptist denomination in our doctrine concerning ordinances. The ordinances we value. They are beautiful symbols and efficacious means. We prize them, and use them. But we would be slow rather than eager to exaggerate their importance. And we cannot easily understand the delusion which causes intelligent and excellent people to raise the mere form of a form, a method of a means, into a condition of church fellowship. We should as soon think of making an exact agreement in pronunciation indispensable to the interchange of kind offices on a journey. It is not sufficient to say, that compliance with the letter of the Master’s direction, is of the first importance; because, to pass over

the question whether the words of Scripture must bear the construction which is put upon them by the members of this denomination, it shows a grievous misapprehension of the genius of our religion and the mind of its Founder, to care more for the letter than for the spirit of his teaching. It might be difficult to determine which makes the greater mistake in his use of Scripture, the literalist or the allegorizer.

As Unitarian Christians, we differ from the Methodist Connexion—in our doctrine concerning religious excitement. We do not decry all excitement. On the contrary, we preach that men should be interested in religion as in everything else of moment, and that they should be more interested in this than in anything else, because this is supremely important. We like earnestness and fervour in religion, if they be held under the restraint of principle and propriety. Perhaps we have not as much of these qualities as it is desirable we should have. Our aversion to one extreme may have driven us towards the other. But we cannot admit that religion consists in excitement, nor that its best beginning is made in a tempest of feeling. We do not believe that God takes the soul by storm. A change of heart is not the work of an hour, as you may change the course of a stream by digging across a belt of ground which has turned its waters from a straight channel. Rather as the torrent which has been dashing down the hills, and exhibiting the wildest disorder in its descent, gradually subsides into the stream which flows quietly in a broader and deeper current through the fields, so the impetuous and disorderly passions are gradually subdued into a tranquil and useful character. We doubt the value of those occasions of which so much use is made, to convert the sinner by the force of sympathy. Regeneration, as we understand it, is a secret work, and often of slow growth, though its results be great and manifest. We dislike mechanical methods, as we distrust stereotyped evidences of religion.

As Unitarian Christians, we differ from the Universalist body—in our doctrine concerning retribution. They agree with us in regard to the supremacy and sole deity of the Father; and many, doubtless, believe that the effects of transgression will extend beyond this life. But a still larger number, probably, hold that sin entails no consequences after death, while all who adopt this name find the peculiar glory of the gospel in the promise of a final restoration of all men to virtue and happiness. Now, while there are different shades of opinion among us as to the future state of the wicked, no one, I presume, would adduce the ultimate salvation of the whole human race as the great revelation of Christianity, and all of us would reject any statement of belief which excluded the idea of future retribution. To us the doctrine which limits the consequences of a sinful life to our present existence, appears equally unphilosophical and unscriptural.

It overlooks the constitution of our nature, and tortures the language of the Bible into senses which only the greatest violence could ever make it bear. Its influence we should deplore, as its prevalence we must deprecate. We reason with the sinner of "a judgment to come," and entreat him, as he would avoid shame and suffering in the world to which he is going, to turn from his evil ways, and cleanse his heart; for the character he shall bear into that world must decide the condition on which he shall there enter. Death will not change the character. If we have chosen to live without God here, we cannot dwell in the joy of his presence hereafter. Fearful beyond all other description is the view which we take of the lot of the impenitent, for we say that material images do but faintly represent spiritual loss and anguish; and as certain as is another state of existence, do we make the experience of its retributive scenes, for this experience follows from the laws of our being, and is announced by the warnings and exhortations of Scripture.

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And now what remains, but that we dedicate this house to the purposes contemplated by its builders? To religion and its uses we dedicate it—to the worship and glory of the one living and true God. To Christianity and its influences we dedicate it—to the exposition and enforcement of that gospel which is the rule of life and the charter of salvation. To the well-being of man we dedicate it—in his preparation for the duties of this life, and the enjoyment of the life to come. To truth, and love, and peace we dedicate it, and invite them to dwell within its walls as the guardians of its sanctity. To holy prayer we dedicate it; to religious instruction we dedicate it; to sacred song we dedicate it. Here may devotion breathe its sublimest hopes, and wisdom utter its choicest counsels, and music pour forth its sweetest strains. Here may our friend long be permitted to refresh his spirit in the labours of the sanctuary. Long may this memorial of Christian zeal stand, to gather many into the sympathies of fraternal union. As in tranquil dignity it looks down upon the crowded ways of life at its feet, may it seem to speak of a higher and calmer existence. Here may an influence begin, that shall be extended through the city, the neighbourhood, the province, in which, in respect to the peculiar character which we have seen to belong to this house, it now stands alone; an influence that shall become deeper as well as wider with every year of its exercise. We enjoy the smile of Heaven upon our work of to-day, in the bland sunshine which has softened every unfriendly element of the season. Let us interpret it as the promise, in our spiritual husbandry, of a fruitful summer and an abundant harvest. May souls here grow into a ripeness for a better world. As the Father shall here be worshipped, and the Son be honoured, may the spirit of grace from the Father

and the Son descend in unseen influences, that shall not, like the visible flames on the first Christian Pentecost, cease to rest upon the brethren at their departure from the place of their assembling. And when, in the course of time, this structure shall give place, as we trust it may, to one of ampler dimensions, may its history be invested with associations that shall cause its remembrance to abide with those who shall have then entered the "temple not made with hands, eternal in the heavens." Father Almighty! hear thou our desires, and grant them fulfilment. To thee, in the name of thy dear Son, we consecrate these walls, these seats, this altar. Thine be the glory of their fresh beauty, and thine the richer glory of their decay!

CONGREGATIONAL PSALMODY.

THE writer of the following observations has long felt a great want in the observance and performance of this most important portion of public worship; but his attention was more particularly drawn to it lately, by reading an article, entitled, "Church Music," in the *Boston Christian Examiner*, of July last. Soon after, he heard the subject accidentally introduced into conversation, by members of four different congregations, all of whom expressed themselves most anxious for its improvement.

It is not intended to attempt entering into the subject either scientifically, or in the form of a regular essay, but to draw public attention to it, by a few plain observations, suggested by expressions which are frequently and popularly used in reference to public worship; and to give some short hints on the performance generally, and to such as *lead* the music.

There are two or three different modes of expression popularly used, in speaking of public worship, which every one must have heard; and they very naturally point out the importance which those who use them attach to the different portions of the Sabbath services.

Some speak of "going to prayers," or "attending on public worship;" while others say they are "going to sermon;" and what exact influence these phrases may have had, and continue to have, on the minds of those who use them, or how far the former may have arisen from a greater regard for the *devotional services*—the singing and prayer—and the latter from a simple desire to hear a well composed and well delivered discourse, it is impossible to judge. Both parties deserve due credit for using the language which best expresses their feelings, and for acting accordingly; and this being done, it is pretty evident that very opposite effects must arise, in retarding or improving the psalmody, from the influence of these expressions.

Some have gone so far as to say, and the inference is certainly not a forced one, that those who act under the influence of the former expression and feeling, are to be found in their pews before the minister enters the pulpit, and endeavouring to compose their minds for the proper performance of prayer and praise, with which the services commence,—the only parts of it which constitute worship, and in which all should join,—while the latter, in perfect consistence with their mode of expression, are to be seen conversing in groups till the sermon is about to commence, when they “drop in” to hear it. Need we be surprised, then, that those who never attend public worship, are found scoffing at these inconsistencies, which many, probably from habit, persevere in, never having duly considered the influence their example has on the public? With these preliminary observations to draw attention to the subject, the next question which arises is,—What is the specific and proper intention of congregational psalmody?

The simple answer is, to warm and quicken the better feelings of the heart, and deepen the impression already made by the reading of the hymn, by all who can sing joining harmoniously in the praise of God, or rather in a combined expression of prayer and praise, which almost every hymn conveys. It may be fairly asked, however, judging from the appearance of any congregation, how often our devotional feelings are in a better state at the close of the psalmody than they were at the commencement?

Nor need we be surprised at this, when we consider what has been stated; and the additional influence which such quaint truisms as “singing and prayer are not preaching,” continue to produce on the rising generation and on all. If these observations are of any use in drawing attention to the devotional parts of the Sabbath services, their object will be answered; and we may soon hope to experience a rapid improvement in psalmody, when the congregation is assembled in proper time, and have their hearts in a proper state for devotional feelings before the services commence. Then may we hear all joining in singing one of our most beautiful hymns:—

“Lord, how delightful ’tis to see
A whole assembly worship thee;
At once they sing; at once they pray,
They hear of heaven, and learn the way.”

With a few hints on the performance, we hasten to a conclusion.

1. To every one who is in the habit of leading, or who wishes to lead in public worship, but more particularly to those who offer themselves as musical instructors, it is recommended that they make themselves perfect in a *correct* pronunciation of the English language, for unless the words be well pronounced, they can never give that form

to the voice (if we may so speak) which prepares it for blending harmoniously with other well-trained voices. Incorrect pronunciation grates as much on the ear of some as inharmonious sounds, and disturbs—even destroys—all devotional feeling.

2. It is impossible to harmonize different voices, till by much practice of the different notes, they are modelled to a ready production of the most agreeable sounds, by which the ear is also trained to a ready perception of excellence or defect in harmony or melody. Need we wonder then that we so often hear singers who perform very tolerably alone, when they attempt singing together in parts, so heedless of combining or harmonizing their voices, that each appears to be sustaining a “solo.” The best remedy for this, when each has learned to sustain his part, is to pay a professor of music, who, in one lesson accompanied with a lecture on harmony, will do more to improve the taste and restrain irregular flights than many months of practice without his aid could accomplish. When congregations take up this matter, we may expect feelings of pleasure, where our ears are now doomed to suffer pain; and the fire of devotion, instead of being damped, will be kindled into an ardent flame.

3. A choir should speak their words so distinctly that every person present would understand the sentiment of the hymn or anthem.* Instead of this being general now, how liable are we to lose the words even with the book before us, and to experience difficulty in catching any articulate sound from the choir to put us right. This neglect cannot be too strongly condemned, as all the specific and powerful effects arising from the distinct and clear utterance of sentiment, in connexion with musical tones, is completely lost.

4. Psalmody should always produce the greatest possible devotional effect, and therefore every singer should study the natural diversities of different tunes, in respect to the sentiments they are best suited to express, which is called “musical expression.” On the contrary, how often do we find choristers, and even compilers of music, apply tunes to sentiments which they never can be made to express.

5. This short notice prohibits farther reference to “musical expression,” than to point out that it is twofold, *general* and *particular*; the former referring to the sentiment to be expressed; the latter to the words with which it is to be combined. The latter should always harmonize with the words, and thus the whole benefit of combining music with poetry depends on the coincidence of “emphasis” in both. A good singer, therefore, must be a good reader, and must make himself acquainted with “emphasis and rythm,” or he will neither know where to lay the verbal emphasis or how to bring that of the music

* There is no fault more common, even among those who think themselves good singers, than that of speaking their words so indistinctly (or mouthing them) that their meaning is wholly lost. This is most unpardonable, and degrades the human voice to the level of an instrument. The habit of slurring or drawling, where no “slur” is marked in the music, destroys the expression intended by the composer, and admits of no excuse.

to coincide with it. Thus, we see the study of emphasis and expression is as necessary in music as in elocution, and without them the finest musical compositions fall pointless on the ear.

6. In adapting a hymn to any tune with a "repeat," let due attention be paid to each stanza, that the object of the composer of the music be answered, which is that some striking circumstance should be expressed in the words repeated. On the contrary, how often do we find precentors commence a repeat before they have pronounced the last syllable of a word, and after going twice over the same syllables with all the energy they can give to a "forte," it happens that they have expressed nothing.

We conclude with stating, that, as the public taste for improved congregational music advances, the choirs will spend more of their "practice hours" in learning to give truer expression and emphasis to old or congregational tunes in which all can join, and be less led away by desire of novelty, in obtaining a superficial acquaintance with new ones.

PHILOHARMONICUS.

THE EVANGELICAL ALLIANCE.

OUR readers have probably seen, of late, notices in the newspapers of an "evangelical alliance," which is in progress of organization, designed to include all those Christians who hold what certain parties presume to pronounce the fundamental doctrines of the gospel, and thus to form a large and united society for the putting down of Popery on the one hand, and Unitarianism and infidelity on the other. There is certainly much need for such an alliance, if the object be desirable and the means efficient, for Popery is not only not yielding to the violent assaults that have been hitherto made on it by the pseudo-Protestantism of Exeter Hall and Conservative associations, aided by the bigotted tirades that have so often disgraced Protestant churches and Presbyterian meeting-houses, but it has, on the contrary, made fearful progress, despite of such unhallowed opposition. Look at the long catalogue of ministers and members of the established church, who have lately returned to the bosom of the Romish church, and these converts not among the ignorant and unprincipled, but among the educated and religious. Nor is this retrograde movement confined to England. In America the tendency is in the same direction; and, on the continent of Europe, in Geneva—the cradle of the reformation—Popery has, of late, spread to an amazing extent. Against such a state of matters the "Alliance" is raising itself, and it has certainly a mighty work before it—too mighty for a confederation which, as we shall presently see, is based on mere sectarian distinctions, and is destitute of the freedom and love which the gospel breathes.

But this alliance is also intended to put down infidelity. How far in Christendom infidel principles are progressing, we cannot say. We believe that in the manufacturing districts of England, and in the United States of America, as well as in France and other parts of Europe, where there is some education, and where irrational views of Christianity prevail, there is unbelief to a great extent—nor is it to be wondered at. Men cannot receive Christianity in the irrational and narrow view in which it is presented to them; nor can they see amidst the bitterness and evil speaking which characterize the evangelicals, how they could be better or happier by joining them—and hence they reject Christianity, and too often scoff at religion. But infidelity, springing from these causes, never can be overthrown by an alliance which is founded on those very principles that are so repugnant to the understanding and the heart.

Under the name of infidels we understand are also included the sect everywhere spoken against—Unitarian Christians. This is tolerably plain, from the fact that a belief in the Trinity is one of the articles of the alliance; and we are therefore to see in this formidable combination a great effort for the destruction of our church. But there is an alliance, more powerful, growing up for the protection and establishment of the truth, which is yet destined not only to frustrate the efforts of such confederations, but to scatter them like the baseless fabric of a vision. It is the alliance of freedom and love which are gradually spreading, and which, as they increase, will redeem Christianity from the enthralment of human creeds and human passions, and establish “peace on earth, and good will towards men.”

A view of the articles of the “alliance,” as we have been able to gather them, will best exhibit its nature and its elements. Those only are invited to join who hold what are usually understood to be evangelical views on the following doctrines:—

1. The divine inspiration, authority, and sufficiency, of Holy Scripture.
2. The unity of the Godhead, and the trinity of persons therein.
3. The utter depravity of human nature, in consequence of the fall.
4. The incarnation of the Son of God, and his work of atonement for sinners of mankind.
5. The justification of the sinner by faith alone.
6. The work of the Holy Spirit in the conversion and sanctification of the sinner.
7. The right and the duty of private judgment in the interpretation of Holy Scripture.

These, then, are the leading principles on which the alliance is formed. Against its constitution we have two remarks to make—two objections to set forth.

It requires members to believe in certain doctrines about which

wise men and good Christians have differed—and requires, at the same time, that the members should maintain the right and the duty of *private judgment*. This is very like saying, you are at liberty to use your eyes, and it is your duty to do so, but you must see as we command you. You are at liberty to use your feet, and it is your duty to do so, but you must walk just so far as we command you and no farther. Or rather, it is as if they put blinds on a man's eyes, and then told him that it was his duty to look as far as he pleased—as if they put fetters on a man's feet, and then told him he might walk as far as he liked. How very like these creed-bound Protestants are to the unfortunate slaves, who, amidst the clanking of their chains, are sometimes heard to sing the songs which they have learned in praise of liberty. For consistency's sake this article about private judgment should be struck out of their constitution, or modified after some such fashion as the following—"The right and duty of private judgment in the interpretation of Holy Scripture, so long as that interpretation agrees with our *evangelical* views of Christianity."

Another objection we have to make to the constitution of this alliance is, that it makes doctrine, not practice, the test of fellowship. Any man, it would appear, who holds or professes to hold (for it comes to the same thing) evangelical opinions, is admitted as a member—no matter how opposed his life may be to the precepts and spirit of the gospel. He may, in the ordinary business of life, have forfeited his honour and his credit; he may be full of malice and all uncharitableness towards his neighbours—(the better he hates the Papist and the Arian, the more evangelical, of course)—he may be addicted to the intemperate use of intoxicating drinks—not just a drunkard, perhaps, but rather free in the use of the bottle, at least for a Christian minister—he may be a man-stealer, or a cradle-plunderer in America—or he may hold his fellow-man as chattel property. But these are small matters. Doctrine, not practice, is what they want. They wish to present a firm, united, irresistible array against Popery and infidelity, and, therefore, they have formed an "*evangelical alliance*!"

In this alliance there must be not a jot of heresy—not a tittle of Popery. Some of the brightest ornaments of the church have not held the articles of the alliance in all their integrity. Price and Priestley, Channing and Tuckerman, would have rejected some of them, and therefore they would have been deemed unworthy members of this self-styled evangelical confraternity,—to which the dishonest, the impure, the intemperate, and the slave-holding, are admissible. Had Fenelon lived now, his Christian benevolence and piety would have given him no claim to their fellowship; and Theobald Mathew they would spurn from them as an idolater, though his zealous and self-denying labours have done more in a few years for

the emancipation of man from sin than the “evangelical alliance” can accomplish, should it live for centuries. But it will not live for centuries. Its existence must be as transient as its elements are worthless and incongruous. The alliances that are destined to promote the truth of God and the happiness of man, are those which are based on liberty and love—alliances for securing to man the freedom of his body and the freedom of his mind, for rescuing the drunkard from degradation, the wretched from misery, and circulating knowledge, happiness, and purity throughout the world. Such societies bear upon them the impress of Christ’s gospel, and must secure the testimony of God’s blessing.

GENEVA AND CALVINISM.

GENEVA, the capital of the canton of Geneva, has nearly 30,000 inhabitants—beautifully located on the western extremity of the lake of Geneva. The river Rhone, as it issues from the lake, divides the town into two parts. On a little island in the river, it is said, there are traces of a tower built by Julius Cæsar, to prevent the Helvetians from crossing it. Cæsar, in his Commentaries, giving an account of his wars and conquests in this region and in Germany, makes mention of Geneva, as the “extreme fortress of the Allobroges, and nearest to the borders of Helvetia.” There is nothing of interest in the buildings, or public works, or appearance of the town. Its sole interest is in its situation and historical associations. This little town, situated on the frontiers of France and Sardinia, and the Italian States of Austria, small and contemptible in itself, has not less than 30,000 strangers passing through it per annum ; and it has had a mighty influence on the destinies of many nations. Here, undoubtedly, were first sown the seeds of those political opinions which overthrew the British throne, and brought the head of Charles I. to the block ; which produced the American Revolution, and established the American Republic ; which overturned the French Monarchy, and brought Louis XVI. and his queen to the guillotine ; which produced the reign of terror, overturned the Gallic priesthood, and church, and aristocracy, laid France at the feet of Napoleon, disturbed, for a time, all the kingdoms of Europe, and sent the world’s conqueror to die a chained victim on the rock of St. Helena. From Geneva went forth the theological dogmas that gave a tone to the religious spirit of Holland, Scotland, Germany, New England, and the United States. CALVINISM!! a word of precious and infinite import to some, of unmitigated scorn and loathing to others ; embodying to some all that is true, just, and saving in Christianity ; to others, expressive of all that is cruel, intolerant, bloodthirsty, revengeful.

John Calvin, in 1536, was passing through this town, from Italy to Basle, a fugitive from the pious wrath and fury of the Pope and his cardinals. Farel saw him, persuaded him to remain here, and in two years, by his influence, mainly, the Genevese had abolished Romanism, expelled their bishop, and adopted the Reformation. Here Calvin lived, and died, aged 55, after 24 years of uninterrupted and all but supreme power ; here he was buried, forbidding the Genevese to mark the spot where he was buried with any monument ; and the site of his grave is not known. Now, Calvinism and Calvin are among the things and men that *have been* in Geneva. Geneva, for ages, had groaned under the iron sway of the Dukes of Savoy. From their bloody sway she was delivered by the Reformation, but only to come under the dictatorship of Calvin—not much less severe and bloody. The pulpit of St. Peter's church, the only building in town worth seeing, built in the 11th century, became the *tribune* and *judgment-seat* of Calvin : and he visited every transgression of his code of morals with the most severe, vindictive punishments. He was the President of the Consistory, of whose prominent members one-third were ministers, and the rest laymen ; and this tribunal had power to inquire into men's private opinions and acts ; and into all family affairs, of whatever rank, and however private. Calvin's code of sumptuary laws was rigidly executed by the Consistory. By this code, *dinners for ten persons were confined to five dishes, and plush breeches were interdicted; adultery was punishable with death; gamesters were exposed to the pillory, with a pack of cards tied round the neck.* Calvin's influence burnt Servetus at the stake for errors of opinion, though he had not undertaken to propagate those opinions in Geneva, and though he belonged to another nation, and had come to Geneva at Calvin's request. This act of Calvin can admit of no palliation, and it casts a stain upon him and his fellow-reformers at Geneva, as great as that which the burning of Huss cast on the council of Constance. Calvinism burnt Servetus, stabbed the Archbishop of St. Andrews, hung the Quakers in Boston, murdered the witches in Salem, and butchered and murdered the women and children of the deceived and plundered Indians of New England.

Without discussing the merits of Calvinistic theology, the spirit of Calvinism has been one and the same. BLOOD FOR BLOOD is its vengeance-breathing motto. Calvinism has ever been found in league with legalized robbery and murder the world over. She did, indeed, do much to emancipate the mind of Europe from the blighting, poisoning touch of Popish despotism—but she did as much to chain the souls of her followers to her own bloody car. In spirit, she is no improvement upon her grim and bloody predecessor. Calvinism was shocked, horrified by theatrical exhibitions in Geneva, and interdicted them by severe penalties ; but she could deliver the body of

Servetus to the flames without remorse. As I stood on the spot where Popery burnt Huss in Constance, and on the spot where Calvinism burnt Servetus, I could but renounce, for ever, with a deep and settled purpose, Calvinism, Romanism, Protestantism, Mahomedanism, Presbyterianism, Hindooism, Methodism, Congregationalism, and all other sectarianism, as essentially and necessarily hostile to Christianity and humanity.—They are man's bitterest enemies. They fill the world with strife and blood—set man against his brother, and, of course, against his God.

H. C. WRIGHT.

P O E T R Y.

ARE MITCHEL, ARMSTRONG, AND PORTER, DEAD?

1 Thess. iv. 13.

Lord, save me ere I sink,
Like Peter, in the waves !
In vain I call on friends,
I live among their graves !
O Word divine, thy light impart
To every heart that's dark like mine.

I see where friends have passed
The dark flood safely o'er.
They follow in the wake
Where Jesus passed before ;
As yon lone star, when day is gone,
Pursues the sun, in skies afar.

Fair is Immanuel's land,
Where forms celestial stray,
Like stars that bless the night,
And crowd the milky way.
Oh, how I long my voice to raise,
In heavenly lays, their hosts among.

No marks of sin are there,
No graves with love interred,
No words to say, *we part*,
No hearts with hope deferred.
Beneath that sky—that genial sprin' ;
No living thing shall ever die !

O loved and lost on earth !
Your graves around me lie,
Your names are on my heart,
Your homes are in the sky ;
Yours is the place of living streams,
Of angels' dreams—glory and grace !—ST. DILLON.

LABOUR.

Pause not to dream of the future before us !
 Pause not to weep the wild cares that come o'er us !
 Hark, how Creation's deep musical chorus
 Unintermitting, goes up into heaven !
 Never the ocean wave falters in flowing ;
 Never the little seed stops in its growing ;
 More and more richly the rose-heart keeps glowing,
 Till from its nourishing stem it is riven.

“ Labour is worship !”—the robin is singing ;
 “ Labour is worship !”—the wild bee is ringing ;
 Listen ! that eloquent whisper upspringing,
 Speaks to thy soul from out Nature's heart.
 From the dark cloud flows the life-giving shower,
 From the rough sod flows the soft-breathing flower ;
 From the small insect, the rich coral bower ;
 Only man, in the plan, ever shrinks from his part.
 Labour is life !—’Tis the still water faileth ;
 Idleness ever despaireth, bewaileth ;
 Keep the watch wound, for the dark rust assaileth !
 Flowers droop and die in the stillness of noon.
 Labour is glory !—the flying cloud lightens ;
 Only the waving wing changes and brightens ;
 Idle hearts only the dark future frightens ;
 Play the sweet keys, wouldst thou keep them in tune.

Labour is rest—from the sorrows that greet us ;
 Rest from all petty vexations that meet us,
 Rest from sin-promptings that ever entreat us,
 Rest from world-syrens that lure us to ill.
 Work—and pure slumbers shall wait on thy pillow ;
 Work—thou shalt ride over care's coming billow ;
 Lie not down wearied 'neath wo's weeping willow !
 Work with a stout heart and resolute will !

Droop not, though sin, shame, and anguish are round thee !
 Bravely fling off the cold chain that hath bound thee !
 Look on yon pure Heaven smiling beyond thee !
 Rest not content in thy darkness—a clod !
 Work—for some good—be it ever so slowly !
 Cherish some flower, be it ever so lowly !
 Labour ! All labour is noble and holy :—
 Let thy great deeds be thy prayer to thy God !

NOTICES OF BOOKS.

The Sunday-school Service-Book. Boston. 1845.

THIS little work, designed for the use of Sunday Schools, is prepared by the Hon. Stephen Phillips, vice-president of the Boston Sunday-school Society. It consists of a number of Religious Services for the Sunday School; and a copious and valuable collection of hymns for the school. We learn from the preface, what indeed we had been to some extent aware of previously, that it has been usual in the American Schools connected with our denomination, to have a printed form of service, in which the superintendent, teachers, and children all take part. The compiler of the Service-Book objects to extemporaneous prayers in the school; and certainly if any *form* of prayer would be more likely to fix the attention of the children, it would be most desirable to adopt it. The great difficulty that must have met every superintendent is, to interest the scholars in the devotional exercises of the school, and to the accomplishment of this object, every minor consideration should be sacrificed. We are not sure, however, that the substitution of a printed service for the extemporaneous prayer will secure the attention of the young; there is always a tendency to rhyme over, parrot-like, words that are familiar. Older persons than children must have felt this tendency, even in the repeating of the Lord's prayer. Perhaps a combination of the two modes of conducting the religious services might be found most useful. In every case, the more brief the exercises, the more likely are the children to join in them.

We believe that many superintendents and teachers will be glad to see how the Sunday School is conducted, according to the plan laid down in Mr. Phillips's work, which we have seen most favourably noticed in the several Unitarian newspapers and magazines, published in Boston; and we therefore subjoin one of the services. It is to be observed, that each service is directed, in all its parts, to one particular subject; the one we copy has reference to "Early Piety," another to "the Holy Scriptures," another to "the Beatitudes," &c.; and it is also to be remarked, that there is, on each Lord's day, not merely the class lesson conducted by the teacher of every class, but the "Lesson for the Day" given by the superintendent, or some one for him, to the whole school. The hymns and general lesson should be chosen to suit the subject of the other parts. The devotional exercise from the Scriptures, is intended to be read in separate passages; one passage by the superintendent *alone*, and the succeeding passage by the teachers and scholars together. The prayer is to be read in separate passages, as indicated by the marks of separation; each passage to be read first by the superintendent, alone, and then repeated by the teachers and scholars. The Lord's prayer to be said simultaneously by all present.

I.—*Hymn.*II.—*Lesson from the Scriptures.*

Remember now your Creator in the days of your youth; while the evil days come not, nor the years draw nigh, when ye shall say, We have no pleasure in them. Know ye the God of your fathers, and serve him with a

perfect heart, and with a willing mind. If ye seek him, he will be found of you ; but if ye forsake him, he will cast you off for ever. Acquaint now yourselves with him, and be at peace ; thereby good shall come unto you. Delight yourselves in the Lord, and he shall give you the desires of your hearts.

What doth the Lord your God require of you, but to fear the Lord your God, to walk in his ways, and to love him, and to serve the Lord your God with all your heart, and with all your soul ; to keep the commandments of the Lord, and his statutes ? What doth the Lord require of you, but to do justly, to love mercy, and to walk humbly with your God ?

Children, sin not. Whosoever is born of God doth not commit sin. Take heed lest any of you be hardened through the deceitfulness of sin. If sinners entice you, consent not. Enter not into the path of the wicked, go not in the way of evil men ; avoid it, pass not by it, turn from it, and pass away. Walk in the way of good men, and keep the paths of the righteous. Walk after the Lord your God, and obey his voice, and cleave unto him. Be followers of God, as dear children.

Children, let no man deceive you ; he that doeth righteousness is righteous. Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think of these things ; and these things which ye have both learned and received, do.

Children, keep yourselves from idols. Love not the world, neither the things of the world. If any one love the world, the love of the Father is not in him ; ye cannot serve God and mammon.

Children, obey your parents in the Lord ; for this is right. Learn first to show piety at home, and to requite your parents ; for this is good and acceptable before God.

Children, love one another ; be kindly affectioned ; have fervent charity among yourselves.

III.—*Devotional Exercise, from the Scriptures.*

O God, thou art our God !
 Early will we seek thee.
 Thou lovest those that love thee.
 And they that seek thee early shall find thee.
 Thou art our Father, O God.
 Thou art the guide of our youth.
 Lord, what wilt thou have us to do ?
 Show us thy ways, O Lord, teach us thy paths.
 Teach us thy way, O Lord, and we will walk in thy truth ;
 Teach us to do thy will, for thou art our God.
 We delight to do thy will, O our God !
 Yea, thy law is within our hearts,
 With our whole hearts do we seek thee ;
 Let us not wander from thy commandments.
 Then shall we not be ashamed,
 When we have respect unto all thy commandments.
 May we be righteous before thee,
 And walk in all thy commandments and ordinances blameless.
 May we ponder the path of our feet,
 And let all our ways be established.
 In all our ways may we acknowledge thee,
 And wilt thou direct our paths.

IV.—*Hymn.*

V.—*Lesson for the Day.*

VI.—*Prayer.*

Our Father who art in heaven !—In the morning of life may we give our hearts to thee !—With the purity and strength of our youthful affections,—may we love and serve thee !—May it be our earliest resolution,—and wilt

thou help us to keep it,—never to forget, and never to forsake thee!—May we not cast off fear, nor restrain prayer before thee;—but, as often as we meet in the Sunday School,—and in thy house of prayer,—daily, when we enter our chambers,—and in every moment of trial and temptation,—may our hearts commune with thee!—May we examine our hearts,—and keep them with all diligence!—May we take heed to our ways, according to thy word!—May we refrain our tongues from evil,—and keep our lips from speaking guile!—May we abhor that which is evil,—and cleave to that which is good!—May we be faithful to the least of our duties,—and whatsoever our hands find to do—may we do it with our might, and to thy glory!—May we keep ourselves unspotted from the world!—We ask not that thou shouldst take us out of the world,—but that thou shouldst keep us from the evil!—May we abstain from all appearance of evil;—may we not follow a multitude to do evil;—may we beware of evil workers!—May our conversation be as becometh the gospel of Christ,—and may we prove ourselves his disciples by having his spirit—and by keeping his commandments!—Thus may we be prepared for all the events and duties of life,—for the great change of death,—and for the retributions of eternity,—through thy mercy in Jesus Christ. Amen.

VII.—*Hymn.*VIII.—*Class Lessons.*IX.—*Lord's Prayer.*

Our Father who art in heaven!—Hallowed be thy name.—Thy kingdom come.—Thy will be done,—on earth, as it is in heaven.—Give us this day our daily bread.—Forgive us our trespasses,—as we forgive those—who trespass against us.—Lead us not into temptation.—Deliver us from evil.—For thine is the kingdom—and the power—and the glory—for ever. Amen.

X.—*Hymn.*XI.—*Benediction.*

The Lord preserve you from all evil,—the Lord preserve your souls! The Lord preserve your going out, and your coming in, from this time forth, and even for evermore! Amen.

The Governess and her Pupils; or, Stories illustrative of the Parable of the Sover. By the Authoress of A Memoir of Catharine Jane. Belfast. 1845.

THIS little book was presented to us by a friend who characterized it as being “highly evangelical,” and stated that it was the production of a lady who conducts the infant school in connexion with the Belfast Academy. We have bestowed on this little work an attentive perusal, and have ascertained that the religious opinions contained in it are the very reverse of evangelical, being highly Calvinistic. The writer, in her preface, insists on the duty of constant religious instruction, and we presume that her opinions are strenuously and daily inculcated in the school in which she presides. We also presume, if it be generally known that such is the fact, parents who wish that the early religious instruction of their children should be simple and scriptural cannot approve of a system of which we subjoin a few specimens:—

“The dialogue,” the writer informs us, “is a specimen of the method I use in conveying religious instruction; it has been attended with some success, and may assist some parents in making the Scriptures interesting to children, for it is a fact we must never forget that the mind of every child of Adam is naturally averse from all good.”

We would respectfully remind the writer that children are created by God, that *he* is their Father, not Adam, and it is of them that the Son of God speaks when he says, "of such is the kingdom of Heaven." We are, therefore, compelled to deny, "that they are by nature averse from all good." The dialogue proceeds as follows:—

"*Robert.* 'Do you know, Ma'am, on Sunday, when I am in church, listening attentively at church, and think I shall be able to tell you much of the sermon, it seems all at once to fly out of my mind, and I can scarcely recollect even the text; do you really think it is the Devil who takes the word out of my heart?'

"'I am sure of it, my dear, for Jesus says so, and it is an awful thought how busy he is, even with children, to try to keep them from the Redeemer, because he knows the willingness of the Lord to receive them; you have no idea of the malignant pleasure he feels when any of you mind his suggestions, and is it not sad how often you help him?'—'Well, I am sure I shall not be so careless again,' said Bessie, 'when I just remember the Devil, like a bird, waiting to catch up the seed sown.'"

We pass over the story of the Widow's Son, and proceed to that of Emily Brown, who was converted by a sermon preached by a good clergyman called Black, and became a Blackite, but who, when Mr. Black removed to a distant parish, and was succeeded by what the writer obscurely terms "a formal moral preacher," fell off, removed to Cheltenham, married, became gay, and to the author's surprise and grief, dances at a ball all night; she who had once been the hopeful and serious Emily Brown.

"'Oh, ma'am,' said Bessie, 'this is not so dismal a story as the former one.' 'It is dismal, Bessie, for you have no idea what a dreadful enemy the world is to the soul. People appear to feel the temptations of the Devil, but do not dread his ally, the world. Do you remember what it says in the catechism you are to renounce?' 'Yes; the Devil and all his works—the pomps and vanities of this wicked world, &c.' 'Well, the world, you know, it says, lieth in wickedness. It literally means, in the arms of the wicked one.'"

What ideas, we would ask, must arise in the mind of a child, from such teaching as this? Can any parent wish his child to be brought up in the fear of the devil, rather than in the love of God? Is it right to teach children that an invisible, malignant demon is constantly beside them, who knows their thoughts, prompting them unceasingly to sin? Does the writer really believe that there are two omniscient and omnipresent beings, the one good, and the other evil? And further, we would inquire on what grounds this writer condemns moral preaching? What was the teaching of Christ? What are the commandments? That moral teaching is altogether to be condemned, may be inferred from the following observation, page 92:—"It is all very fine, giving accounts of amiable and disinterested people, such as we read of in the 'Parent's Assistant,' &c." Can this writer seriously intend that we shall substitute her system, and renounce Maria Edgeworth, as a "Parent's Assistant"? The force of self-esteem can no farther go.

One word more as to dancing, of which such horror is expressed; a knowledge of which can only be acquired by the sacrifice of Christianity, we are informed. It may encourage serious parents, who, nevertheless, persevere in having their children taught to dance, that this healthful and invigorating exercise is not prohibited under the Jewish or Christian dispensation. It was prohibited by the Jews in

their religious festivals ; and in the parable of the prodigal son we are told, " As the elder son came, and drew nigh to the house, he heard the sound of music and dancing."

Solomon says, there is a time to dance ; but as the wise monarch does not say there is a time to refrain from dancing, we would humbly suggest, that it should be discontinued at an early and seasonable hour.

Bradshaw's Little Magazine of Useful and Entertaining Knowledge. Vol. I.
New series. London : S. Gilbert. Pp. 188.

WE have occasionally noticed this unpretending, but most interesting and instructive juvenile magazine. The articles in the present volume, as in the preceding ones, are judiciously chosen, combining entertainment with useful information. We regret to learn that this volume, the first of the new series, is to be the last of the publication — the proprietor has not received the encouragement which might have been expected, and to which his work so well entitled him. We believe that a considerable number of copies is still on hand, and as each volume, and indeed each monthly number, is complete in itself, they will be found most suitable for Sunday-school rewards and children's presents. There are six volumes, of which the first three are sold in volumes at 14*d.* each, the latter ones at 18*d.* There is seldom any article of merely local or temporary interest, and we therefore heartily recommend them to our friends, hoping for the proprietor's sake, and still more for sake of the young, that they may be widely circulated.

INTELLIGENCE.

UNITARIAN CONVENTION AT NEW YORK.

A CONVENTION of Unitarians was held in the city of New York on Tuesday, Wednesday, and Thursday, Oct. 21, 22, and 23. There were present from Massachusetts 52 ministers, and 21 lay delegates, and various ministers and laymen from other States. The proceedings seem to have been of a most interesting kind, full of life and love, boldness, fervency, and zeal. Our limits will not permit us to give even an outline of the several discussions as we find them reported in the *Christian World*, but we shall present to our readers the resolutions on which the discussions were founded, and give such a notice as our space will allow of the most important speeches.

The Business Committee reported the following resolutions :—

Resolved, That Unitarian Christianity being derived solely and wholly from the Scriptures, avoids alike the errors of hierarchical and traditionalist faith and discipline on the one hand,

and of the Rationalistic theory on the other.

Resolved, That while we adopt our theology on account of its scriptural truth, we hold it pre-eminently valuable for the influences it is suited to exert upon the personal character.

Resolved, That it is worthy of consideration, whether the changes which have been adopted by some of our congregations in the mode of conducting public worship be expedient.

Resolved, That the recent death of a venerable teacher of theology to many of the members of the convention, Dr. HENRY WARE, Senior, and also, of one of the former Presidents of the Unitarian Association, Mr. Justice STORY, and one of the former Vice-presidents of the Association, Hon. LEVERETT SALTONSTALL, calls for solemn and affectionate commemoration of their Christian worth, and valuable services in the cause of truth.

Resolved, That whilst we steadfastly maintain the independence of the

individual congregations, we cordially favour such modes of association and organization, as may quicken the life and secure the purity of our churches.

The following remarks were made upon the adoption of the first resolution:—

Mr. OSGOOD, of Providence, remarked that he hoped to hear the first resolution discussed upon the ground of the great principles of Unitarianism. He wished to have them explained, illustrated, and defined, so that they might be understood by those among whom the convention was now assembled, to whom nothing was more familiar than the great hierarchical system of "the Church," and to whose apprehension we are only infidels and deists.

Mr. BELLOWES hoped the discussion would take that turn. He deprecated a discussion of the "rationalistic theory," and desired that it might be avoided. They in New York were not concerned in that subject. They knew nothing and thought nothing of Rationalism, technically so called; and though it might be a useful subject sometimes in the East, where the topic was agitated by those who had arisen among the brethren to contend for it, it would be utterly unwelcome there. He could not tell his brethren how much good they had done their New York friends by their mere presence, by the encouragement of a bold and numerous group of sympathizing fellow-labourers. Nor could the influence of the preaching they had heard be estimated. Everything, so far, had inspired and rejoiced them; and it only remained to continue the same *united, harmonious* course of proceeding to produce what he hoped would be the one *united and harmonious* influence and impression of their meeting upon New York.

The following remarks were made in support of the second resolution:—

The second resolution being in order, Rev. A. B. MUZZEY, of Cambridgeport, Mass. said, that Unitarianism is *capable* of producing a greater effect upon character, than any other form of religious belief—not that it *had* produced its proper effect, for it had been left to fall below it. We have something more to do than to oppose error. We have, as yet, only faintly conceived of what the preaching of the gospel might do. For look around and observe the in-

fluence which our preaching produces upon the heart. How trifling, how insignificant—is it not so? But in the main, perhaps, we may be said to be in advance of many other Christian bodies. Is not the great error of the Protestant world our adherence to the ancient Lutheran idea of the office of preaching? Are we not still too obedient to the idea that the great work of the pulpit is to disseminate *truth for the intellect*? Mr. Muzzey here spoke of the mighty power of the Unitarian pulpit, as he had seen it, in some cases now in his mind. He could tell of its influence in the hands of God in regenerating the hard and careless heart of the mere man of the world, whose hopes and interests were all of the earth alone.

Rev. ALONZO HILL, of Worcester, Mass. mentioned a remark made by Mrs. Dana, of Charleston, S. C. in her recently published letters on the Trinity. She said that the character, which as a Calvinist had been thought sufficiently good, she found, as a Unitarian, had to be greatly reformed. That is doubtless the truth; for Unitarianism does aim at the highest order of character. Men feel it to be so. Where are the men and who were they, who have been at the bottom of our modern reforms? Who are they who have given the great impulse to Temperance, Peace, and general philanthropy, and who do most to sustain these movements and keep them growing? Mr. Hill here described the adaptation of our simple faith to the wants of men in their utmost need. He had gone to the prisoner; he had lately been called to visit two or three under the condemnation of death; and had there seen its power to reach the hardest, corruptest heart, to comfort and to bless. It told of a Father's love. It came with the outstretched arms of love and mercy to welcome home the poor, heart-stricken, and repentant prodigal. Go, said he, and preach this gospel in the haunts of vice and sin—preach it to the inmates in their utmost vileness, and you can melt them into tears.

Rev. GEORGE W. BRIGGS, of Plymouth, Mass. said, the great question is—How shall we best carry Christianity to men so that they may appreciate and feel it? Why don't we better succeed in carrying forward what we all say is so beautiful and true? In my judgment, we have got

to alter our mode somewhat—we have got to take the great spiritual truths of Christ's gospel and make them the doctrines. The doctrines of theology are too prominent with us everywhere. And we have never sufficiently trusted and believed in the spirit of Christianity. Christ preached repentance, forgiveness, reconciliation. Doing as he did, we shall reform all the theology of Christendom. The difficulty in men's minds in relation to Unitarians is not, I think, so much about the doctrines we teach, as in the doubt they entertain whether we are really in earnest about these *spiritual* things. Look at the great influence and growth of the Christian connexion. They are in doctrines almost coincident with ourselves. Let us grow in the spiritual life and cultivate the spiritual life; and where that life is, the true doctrines will be sure to be.

G. G. CHANNING said, if in his power, he would like to correct those mistakes into which other sects had fallen in respect to what they so frequently style as shallow, unscriptural, unphilosophical, and unsatisfactory, in the Unitarian faith. He insisted, that its exactions were more severe, and its hopes more inspiring, when faithfully presented, than any other form of faith with which he was acquainted, and that nothing more was required of them, to whom was committed the preaching of scriptural truth, if the increase of our body was desirable, than to present with all possible earnestness, the simple truths of religion, for the diffusion of which so many of our brethren, like good soldiers of the cross, had successfully laboured. For want of this earnestness many, very many, thousands, nay, tens of thousands, who entertain similar views to our own, have been prevented from uniting with us; preferring to remain with those, who, notwithstanding their peculiar dogmas, always manifest a devoted interest towards all who unite with them, irrespective of class or condition. Let us once permit the social and sympathetic influence, which so beautifully characterized the primitive Church, to enter our churches;—and once let all who have made a good profession of Christ, see to it, that, whilst sin abounds, and godless men and women are about them, that they have a work to do, as truly as Christ and

his early disciples;—there would be no limits to the prevalence of our views. Nothing had struck him so forcibly, as the adaptation of Unitarian Christianity to the spiritual necessities of the poor, and he cited several cases within his own knowledge, to show how the most beautiful and sustaining piety had been fostered under its benign influences. He urged the ministers of the Gospel to deal with men as sinners, who needed to repent of their sins, that they might obtain forgiveness and everlasting life. He took for his text,—“Except a man be born again, he cannot see the Kingdom of God.”

Mr. Channing then offered some interesting statistical calculations respecting our denomination, which were of a most encouraging character, considering the few years that had elapsed since Unitarians had assumed to act for themselves in relation to religious matters. From what Mr. Channing stated, we gather that there are 240 churches belonging to our body, having a stated ministry.—Average attendance at these, 75 to 80,000. Our Sunday Schools are yielding instruction to 24,000 scholars, having 4800 teachers.

Rev. CHARLES BRIGGS, the General Agent of the Amer. Un. Asso. referred to the great fear among our people of being too sectarian. Many will give more money to help others than they will to aid the movements of their own body. He urged a warmer interest in the missions as a want of the denomination. The outward growth of our views was encouraging. There were some two or three thousand societies now in the country who reject the doctrine of the Trinity and its kindred errors. But the growth in grace was still more a matter of interest and hope. The spiritual growth of the denomination was now really great.

Rev. S. K. LOTHROP, of Boston, pointed to the contrast between the efforts and sacrifices which will be made in all secular matters, and those which we make for the cause of Christ. How sad and gloomy, he exclaimed, is the picture! He wanted to have more stress laid upon the “beginning” of the Christian life. We must preach *repentance*. Improvement was for those who had repented already—who could point to some time when they felt that they had given them-

selves to God. It was not for the impenitent man. It would mislead him, to leave him thinking that *improvement* was all he needed. This "beginning" is what we urge too little; and this lack of ours is our great or one of our great defects. And we want more religious union and sympathy, he continued, binding us together and making us one in interest and effort, though not to the sacrifice of the independence of churches or of individuals. We have preached liberty of thought and freedom of action until we have been near driving sympathy and union out of doors.

Rev. Mr. Osgood, of Providence, said, Upon the positive Christianity of the New Testament we stand, and ask no favours of men, fear no denunciations, no anathemas. Enough are, and have been with us, to save us from feeling alone, or desolate. Enough has been done by us to urge us to still better achievements. Humbly we should feel, but not despondingly. On to the work, and do cheerfully what God has committed to our charge. Let us carry out our positive Christianity, and prove its pre-eminent influence upon personal character. Faith is a great element in character. What am I without it? A frail, ignorant, sinful man; I need to trust in something beyond myself. My unaided reason and conscience suffice not either for my purity, energy, or peace. Who does not pray with the disciples, Lord increase our faith? Who of us will not bless God for giving us such a foundation of faith—the Christ of the New Testament, thus living, speaking, suffering, dying, rising, inspiring—the Saviour, divine in spirit, human in affections and sympathies—the Saviour, sent to reveal to us the Father, and win us to reconciliation, to peace, and heaven? What an element is such a faith, in acting upon personal character! We need to worship. What is character without devotion? What are we, unless we look upward? What an object of devotion in the Gospel—how free from perplexing dogmas—God in Christ, the Father, through the Son; the New Testament God, not some vague spirit of nature, like the God of Lucretius, nor some awful Deity, indifferent to human concerns, caring for races, and not for the individual, like the God of Zeno—but the God of

Christ, caring for us with more than a parent's love, so loving the world as to give his own Son, that the world, through him, might be saved. Such a ground of devotion, and also of faith, must needs be accompanied with true views of duty. What morals in the Gospel—our free Gospel—not merely an ideal of duty, but a living exemplar, clothed with spiritual power. Heathen sages may have dreamed of an excellence like that of Christ. Passages of Socrates or Confucius, Plato, or Epictetus, may remind us of the sublime ethics of the Gospel. But Christ's word was with power—he has *established* among men the principles which he exemplified. Their teachings moved not the mass, nor converted their little circle of hearers. He was commissioned to pour out a new spirit among men—not to paint a saintly picture, but to kindle a saintly life. His name stands alone among the teachers of duty, unapproached and unapproachable. Imperfect, erring though we be, who of us is so recreant to Christian privilege, as to have known nothing of the power of our heavenly Saviour, in bringing the spirit of truth and consolation to our souls, and acting upon the character with a might not of this world? To his name, to God, through him, be all the praise!

Dr. GANNETT said, He thought there must be somewhat more than doctrinal opinions, pre-eminently to influence character. There must be submission of soul to God—habitual nearness of soul to God—that communion with him that should strengthen, and shield, and guide us, as we go forth to the scenes of daily life and duty. And when we return to our homes, and to our closets, there should still be that nearness to God, that should lead us to seek his forgiveness wherein we may have fallen, and a return to newness of life and new obedience. He spoke in demonstration of the spirit, and with power, on the great point of the constant thought of the presence and will of God;—that it should be the first thought that should come to us with morning light, and the latest upon our pillows, even as the thoughts of mammon are ever present to the worldly-minded, and the lovers of pleasure and gain, more than the lovers of God.

The following remarks were made

upon the adoption of the fifth resolution:—

G. G. CHANNING felt so grateful to the committee for their recognition of the advantage of meetings for Christian effort, other than the stated ministry of the Sabbath, that he felt called upon to say a few words in furtherance of plans of operation, common in Boston and neighbourhood, and constantly spreading more and more over the land. If the Sunday School was the primary school of the church, to train up the young for heaven, there was no less a felt necessity of providing a primary religious school for adults, where warm and true hearts may unite together for mutual edification, and into which multitudes of men and women may gather, to receive of the grace of God in their hearts, whose circumstances would not permit of more costly worship. Mr. C. did not feel that he had control of language sufficiently strong to convey to the members of the Convention his warm interest in prayer and conference meetings, Sunday-school teachers' meetings, and Bible classes. The first of these proposes to hold out attractions, through the interest which each church shall manifest towards them, that shall draw into them young persons particularly, who come from the country, and who need the sympathy of Christian hearts to keep them from falling into temptations, that nothing but religious principle can certainly resist. They are also calculated to bind together the members of the church, by a tie, holier and more indissoluble than any tie of earth. They tend, also, to break down the barriers, that so divide into classes the members of our religious societies, and which so dreadfully interfere with that social intercourse and warm companionship which so marked the primitive church.

On this resolution, Mr. MUZZEY spoke as follows:—Mr. President, I am glad we have an opportunity to discuss the subject of increasing our associated influence as Christians. I am in favour of the union of all in our societies, in the great work of promoting personal piety. This should not be confined, I think, to the pulpit. How was it when the Saviour was upon earth?—We find he associated twelve with him at first, then seventy, as aids in his ministry. After his death, it would seem that not only his

apostles, but every new convert took a part in the diffusion of Christianity. Every Christian, as such, was engaged in leading others, by his conversation and exhortations, to become followers of Christ. Have we any more wisdom on this subject, than the primitive believers and the Master himself? We lose much of the effect of our preaching, I think, by the neglect of those social influences which might be employed to increase and confirm it. Let the sermon which has produced a serious impression, be followed by a meeting on the Sabbath evening, in which all who sympathize in such impressions, shall express their views and feelings to one another, and who can doubt the happiest results would follow it? I speak on this point, from experience, having seen, in my own society, many instances of great good from such meetings. We desire every soul to be converted to God. I fear we are not employing all the instrumentalities essential to that end. Let us not reject any one whatever, merely because it has been abused by other sects. The preacher should welcome every aid within his reach, to do good to his people.

On the Wednesday the members of the Convention were entertained at a collation by the Unitarians of New York and Brooklyn,—about six hundred persons were present.

DEDICATION OF A UNITARIAN CHURCH IN NEW YORK.

On Wednesday, October 22, the new church in New York, erected by the congregation of the Rev. W. H. Bellowes, and called “The Church of the Divine Unity,” was dedicated to the worship of the One God, the Father. Its front is upon Broadway, running back to Crosby-street. The entrance from Broadway to the church is very imposing, and the interior is exceedingly beautiful. The style, we were told, is the florid Gothic, with oak-coloured panelling. The house was filled, excepting reserved seats, at an early hour. The introductory prayer was offered by the Rev. F. A. Farley,—reading of the Scriptures, by the Rev. H. Furness,—dedicatory prayer by the Rev. Dr. Kendal. The sermon was preached by the Rev. H. W. Bellowes, the pastor of the congrega-

tion, from Ezra vi. 5, 16. The following is a brief sketch of the sermon, which appears in the *Boston Christian World* :—

" This was one of the most remarkable controversial sermons ever delivered, whether by one of our own, or of opposite faith. By *remarkable*, we mean in its clearness of statement of Unitarian views, and for the manliness and Christian deference with which he handled the dogmas of the Calvinistic theology. Whilst he cleared away the rubbish, which for so many years has been overlaying the simple, yet glorious truths of the Christian religion, he did not withhold his reverent and affectionate acknowledgments, for all that had been done, even by his bitterest theological enemies, for the advancement of pure and undefiled religion in the world. He did not stand up in that temple, just dedicated to the worship of the one living and true God, and to the affectionate remembrance of one Saviour, Jesus Christ, that he might denounce those from whom he differed. No, he believed that the most violent opponents that liberal Christianity had to face, were conscientious men, who believed they were right. But because he was ready to concede so much, nothing would excuse him if he were to hold back his honest convictions, in regard to the mischievous assumptions of the Orthodox faith. He believed Calvinism to be an impertinence, standing in his way, in his neighbour's way, and in the way of truth and duty, subversive of God's law, inconsistent with his paternity, and dishonourable to his justice; and he felt bound to do all in his power to remove it out of its place."

DR. BEARD'S DICTIONARY OF THE BIBLE.

We have seen several favourable notices of the parts which have already appeared of this work, and we very cheerfully publish the following commendatory notice from the Southern Unitarian Society. Of the merits of the work we cannot ourselves speak; but the opinion which has been expressed by those well qualified to judge of it, added to the known abilities and diligence of the author, satisfies us that it is calculated to be a valuable aid to the Sunday school

Teacher, and an important help to the young student of the Holy Scriptures:—

" We, the undersigned Ministers, connected with the 'Society of Unitarian Christians established in the South of England for promoting the Genuine Knowledge of the Scriptures, and the Practice of Virtue, by the Distribution of Books,'—believing that Dr. Beard's 'Dictionary of the Bible' is admirably calculated to promote the cause of biblical learning and rational piety, and to be especially adapted to excite an interest in the perusal of the Scriptures among the young, and having now been able to form a more accurate opinion of its merits from the parts already published,—beg leave, earnestly and respectfully, to recommend the work to the attention of those desirous of becoming better acquainted with the meaning and contents of the Sacred Volume.

JOHN FULLAGAR, Chichester.

HENRY HAWKES, Portsmouth.

WM. HUGHES, Witcombe, Isle of Wight.

EDWIN CHAPMAN, Mead Row, Godalming.

MAXWELL DAVIDSON, Billingshurst.

JOHN CROPPER, Wareham.

MARK ROWNTREE, Poole.

PORTER ORE, Ringwood.

THOMAS FOSTER, Portsmouth.

EDMUND KELL, Newport, Isle of Wight,

" *Secretary of the Southern Unitarian Society.*"

Names of Subscribers will be received by any of the above Ministers, or the numbers of the work may be obtained through any of the regular booksellers.

MR. JOSEPH BARKER IN BIRMINGHAM.

Mr. Barker preached two sermons on Sunday, Dec. 6, in the Newhall-Hill Chapel, Birmingham, which was well filled, both in the morning and afternoon. His text was—"Ye are the salt of the earth; but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick, and it giveth light to all that are in the house."

Mr. Barker took occasion, from this text, to remind his audience that no

class of men had higher and more exalted notions of the destiny of the human race, of the dignity of man, of the inappreciable value of the soul, than Unitarians. He said, that as we held these enlarged and ennobling views of human nature, it was incumbent on us to spread the light throughout the world, that it might dissipate the clouds of error and superstition by which the minds of men were enslaved; that it was the duty of every one to exert the talents which God had given him in spreading abroad, as far as he had opportunity, the blessing of a purer and more exalted faith,—the religion, not of popes and councils, but the truth as it was in Jesus Christ.

On the following evening, there was a tea-party in the school-room of the Newhall-Hill Chapel, to give Mr. Barker an opportunity of speaking more at large of his views with regard to the present state of religion, and the progress which is being made towards a better state of things.

Mr. G. S. Kenrick was called to the chair on the occasion, and the following resolution was moved by Mr. John Lloyd, and warmly seconded by Mr. M. Green:—"That the best thanks of this society be given to Mr. Joseph Barker, for the two excellent discourses delivered by him yesterday; and this meeting desires, at the same time, to express their opinion that efforts made in the printing of cheap editions of the works of eminent men, afford one of the best and most laudable means of disseminating knowledge and establishing righteousness, and that such efforts entitle Mr. Barker to the encouragement of every philanthropist."

Mr. Barker rose to acknowledge the vote of thanks, and said—"I have endeavoured to point out that each one has a work appointed him to do, each has it in his power to do something for the service of his fellow-creatures, however confined his sphere of action may be, and I now wish to point out a few of the ways in which good may be done. First of all, a man should be particularly careful that he does no harm to his fellow-creatures, he should choose some business that is at least *innocent*, that neither sacrifices their health nor their morals; and, if possible, one that would enable him, when he entered on his business in the morning, and rested from his labours at night, to say, I am going to

do, or have done, something that will add to the comfort or convenience of mankind, as well as provide for myself and family. Man's business is to serve God and do good to his fellow-men; all other work should be made subservient to this—his business is to perfect his own character, by endeavouring to perfect the character of others. We must first endeavour to make men *think*, by pointing out to them the plain truths of Christianity, in their most pure, lovely, and lofty form: they will be eager to hear every word—give them a little knowledge, and they will desire more, for they are anxious to escape from the debasing thraldom of ignorance. I was born among the working classes. I am one of them still, and I know their thoughts, feelings, and tendencies—*knowledge they will have!* One of my fellow-preachers, some time ago, complained that the people would not read. He had printed a book, and only fifty numbers were sold; but why was it? because his book was dull and uninteresting. I told him I would make readers; and the first thing I published, a thousand copies of it were sold. Give them cheap and good books, and the working classes will soon become readers: they take the books to the factories, and during dinner hour, those who are most educated read aloud to the others; and every now and then a discussion arises on the subject of the pamphlet. Thus factories and workshops become colleges; and before the week is out, perhaps the pamphlet has been read to a hundred people. Dr. Channing I find to be the favourite author. I published 5,000 copies of his complete works at 1s. a volume—the first vol. is all sold, and 4,000 copies of the second. The weavers and spinners of the West Riding of Yorkshire read Channing with delight, and appreciate the beauty of his writings, and consider them as precious as you do. While I would wish every man to have sufficient food for the body, the nourishment for the mind should not be overlooked. As I would have a pantry in every house, I would also have a library. While the body is pampered, why should the soul be starved? I would have a cupboard filled with all the best works of general literature, biography, history, travels, poetry, theology, and science. I would have all these brought within the means of every man. There are

few who cannot give 8d. for 300 pages of such a work as Channing's. It is only four glasses of ale, given up for one week, for the first volume,—and three cigars, or twenty pipes of tobacco, for the second; and he can go without his ale and cigars two weeks longer, to provide a copy to lend. I can assure you the mass of the people are ready for such works; they are eager, they thirst for them. In Newcastle-on-Tyne, the heterodox are now more powerful than any one of the orthodox sects; or, taking the reading and thinking men only into account, they are more powerful than them all. The truth has spread to Gateshead, Sunderland, North and South Shields, Bishops Auckland, Darlington, Stockton. In Northumberland and Durham there are 70 to 100 congregations; West Riding of Yorkshire, 70 to 100; Staffordshire Potteries and the neighbourhood, about the same. When I was at Burslem, about 9 weeks ago, I was to lecture in the Temperance-hall; but a sufficient number of persons came from one village to fill the hall, and we were obliged to adjourn to the open air. In North Lancashire we are numerous; we are making progress in North Wales, and they desired me to visit them in South Wales. We have, besides, many societies in Westmoreland. But we must not be satisfied with enlightening those only around us; we must carry our views beyond our own neighbourhood and country. I would wish to see and talk to every human being, and visit every spot in the world where human beings are to be found. And I would wish to give to every one the knowledge I myself possess; for if I were the only unenlightened man in the world, I should think it hard for every one to pass me by, and leave me in my ignorance. If we only enlighten one spot, the surrounding darkness will rush in. It is of no use educating England, and leaving Ireland in the dark; for Irish ignorance would come, like a great extinguisher, to put out the light we had kindled here. As

Unitarians, you ought especially to work, because you hold the pure truths that are to regenerate mankind. But it seems to me that you have been so persecuted, that you are afraid of setting forth your principles boldly,—that you are content to say to the orthodox, Leave us alone, and we will leave you alone. But why should error always have the upper hand?—why not make aggressive warfare on error? Depend upon it, orthodoxy will never be tolerant until you force it to be so, by making it the weaker party; put it in the minority, and it will become the advocate of freedom of opinion. You have been too long satisfied with your wide Presbyterian pews, your tub-like pulpits;—walk forth, and spread the truth abroad in the world."—*Abridged from the Inquirer.*

THE BARKER STEAM PRESS.

We have received a circular from the London Committee for raising funds to purchase a steam press for Mr. Barker, stating that as yet a sufficient sum has not been received, and urging the claims of their benevolent project on those who desire to promote the cause of religious freedom and truth. The Committee very properly state that "neither they nor the subscribers are responsible for Mr. Barker's opinions. They recognise his full claim to the rights of private judgment, and see in him a labourer in the great field of investigation, who has advanced the cause of truth and liberty; who has given a great impulse to the popular mind in the right direction; and who, having thus rendered important services to his fellow-men, in the most important of all inquiries, has established a strong demand upon the support of those who watch with interest the efforts made, by zeal and honesty, in favour of pure and practical Christianity, and who desire to co-operate in the overthrow of what is erroneous, and the diffusion of what is true."

TO CORRESPONDENTS.

It is requested that all communications intended for insertion in the *Irish University Magazine* will be forwarded not later than the 10th of the preceding month, (if by post, prepaid) to 28, Rosemary-street, Belfast.

Having resigned my connexion with the Irish Unitarian Magazine, I beg to inform correspondents that I will hand over to my successor any articles that remain unpublished.

Holywood, Jan. 1, 1845.

C. J. M'ALESTER.

THE

IRISH UNITARIAN MAGAZINE.

No. II.

FEBRUARY, 1846.

VOL. I.

THE AUTHORITY OF HUMAN CREEDS IN THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN IRELAND.

It is too much the custom for the laity to leave all matters of ecclesiastical regulation chiefly, or altogether, in the hands of their clergy, without taking much trouble to ascertain in what manner the important trust, thus delegated, is executed by their spiritual guides. Hence, even intelligent laymen, of various denominations, are often found to be unacquainted with the rules adopted and enforced by the churches to which they belong, unless some unusual circumstance compels them to pay attention to the subject; and when an occasion of this kind happens, such persons are often surprised and grieved at the enactments which their spiritual advisers have framed, and the restrictions placed upon their own religious liberties. Many of the most respectable and intelligent of the members of churches in communion with the Irish General Assembly, are to this day quite unaware of the dreadful extent to which that reverend body has enslaved the people under its charge, to the authority of human creeds and catechisms. It is no uncommon thing to hear individuals of this description, in the most unhesitating manner—and with perfect sincerity—declare that they enjoy entire liberty of conscience; that they are free to adopt and free to reject the doctrines of the Westminster divines; free to believe and free to disbelieve the tenets put forth in the Assembly's Confession and Catechisms, as they may see just grounds in reason and Scripture, without violating an ecclesiastical rule,—without forfeiting any Christian privilege, without wounding their own consciences, or degrading their own characters by inconsistency. They are, indeed, generally aware that there are some laws in force in their church, by which ruling elders, candidates for the ministry, and ministers of congregations, are required to make certain declarations as to their religious belief and its accordance with the Confession and Catechisms; but they do not, in many cases, know the full nature of the declarations and subscriptions thus required from church-officers, and they scarcely suspect that the same yoke of bondage under human authority has been imposed upon their own necks and the necks of their brethren among the laity who belong to the congregations of the General Assembly. For the information of such persons

—that they may be fully aware of their real position with reference to this important subject,—and for the consideration of those members of other churches, whether subscribing or non-subscribing, who may take an interest in the matter, it may be useful to extract from the book entitled, “*The Constitution and Discipline of the Presbyterian Church, with a Directory for the Celebration of Ordinances, and the Performance of Ministerial Duties; for the Use of the General Assembly of the Presbyterian Church in Ireland,*” the paragraphs which contain the principal regulations relating to the authority assigned to human standards of faith in that ecclesiastical society. It may be proper to premise, that the book above-named was at a General Assembly held at Belfast in the year 1841 (17th Session, Thursday, July 15th, 1841, 7 o’clock, p.m.) adopted as “the Book of Discipline of their Church,” and ordered to be printed and published, &c. (See *Minutes of the General Assembly for 1841*, p. 67.) It is also right to state that the regulations below referred to are not only made binding on congregations as matter of law, but have likewise been ratified as solemn and express stipulation with third parties, who have in consequence connected themselves with the so-called Presbyterian Church; and without whose consent no alteration can now fairly be made. This treaty is set forth in the Minutes of the same year, 4th Session, Wednesday, July 7th, 1841, 3 o’clock, afternoon, (p. 53).

“ The Committee appointed at last Assembly to confer with certain dissentient brethren, reported—That certain brethren, who have hitherto abstained from entering into the United Church, have signified their willingness to become members, on the Assembly now affirming resolutions which the Committee have unanimously agreed to recommend for their adoption.

“ The following resolutions being read and confirmed, were *unanimously adopted* :—

“ I. That a profession of belief, conformable to the Westminster Confession of Faith, *be required from intrants to communion, and from parents at the baptism of their children.*

“ II. That the erroneous and immoral be debarred from sealing ordinances.

“ III. That communicants be admitted to the Lord’s table *by tokens, distributed only by the ministers and elders conjointly.*”

And in the next session, a fourth resolution, forming part of the same series (but not relating to the same subject), having been agreed to, and the whole having been read from the chair, “the following brethren, late members of the Secession Synod, then signified their adherence to the United Church, and their names and those of their congregations were added to the roll of Assembly; viz.—Rev. Samuel Craig,” &c. &c. (p. 53).

It might be convenient here to insert an abstract of the doctrines taught in the Westminster Confession of Faith and the Larger and Shorter Catechisms, to which reference is made in the following paragraphs; but this would occupy too much room. Let it therefore suffice to say, that they are, in all their parts and articles, imbued with

the most intense and rigid Calvinism. Not only are the doctrines of the Trinity and Satisfaction taught in the most express terms, and in the form which has been repudiated as offensive, unscriptural, and untrue, by many eminent divines, who are yet usually esteemed *orthodox*,—but the doctrines of the absolute and unconditional predestination of particular individuals to eternal life and to eternal misery,—that of the imputation of the guilt of Adam and Eve to all their posterity,—that of the transmission to all mankind of a corrupt nature, defiled in all the parts and faculties both of soul and body,—that of the subjection of the human race, through and on account of the original sin of Adam, to all miseries, spiritual, temporal, and eternal,—that of the entire damnation of the Jewish, Mahomedan, and heathen world without exception,—that of the impossibility of salvation of infants dying in infancy, but not elected unto life,—that of the sinfulness even of good works if done by unregenerate men, while their omission is yet more sinful and displeasing unto God,—that of the duty of persecuting the adherents of tenets, which are judged to be erroneous, by the power of the civil magistrate, &c. together with many similar and kindred opinions, are taught in these works. No Unitarian, therefore, of any shade or grade; no Arminian, no sublapsarian; no man, of whatever doctrinal views, who respects the rights of conscience in his fellow-creatures, or is attached to the principles of toleration,—can possibly subscribe these documents, or profess belief in their contents, without the grossest inconsistency, falsehood, and hypocrisy. On this point, the Rev. Dr. Cooke may be regarded as a competent witness. Speaking on oath, of a person subscribing the Westminster Confession, he says,—“ *It is impossible he could be anything but a Calvinist* : it is, beyond all question, the most strict of all confessions that have been written.”—*Fourth Report from Commissioners of Education Inquiry, Appendix*, (p. 147).

The rules prescribed in the “ *Constitution and Discipline of the Presbyterian Church*,” requiring adherence to the doctrines of the Westminster divines on the part of all ministers of the gospel in connexion with the Assembly, are extremely rigorous. At every step of his progress, the candidate for the ministry is obliged to profess his agreement with the Confession and Catechisms, else he cannot possibly be admitted to the office to which he aspires.

It is provided, that students designed for the ministry shall be examined by a committee, entitled the Theological Examination Committee, “ previously to entering a theological class, and *again*, before receiving license to preach.”—P. 23, par. 21, 22.

“ This Committee shall examine them respecting their personal religion, their knowledge of the Scriptures, especially on their views of the doctrines of the Trinity, original sin, justification by faith, and regeneration by the Holy Spirit; and likewise as to their motives for offering themselves as candidates

for the ministerial office ; and should any examinant be found opposed to the doctrines contained in the standards of this church, or appear to be destitute of vital godliness, he shall in no case be recognised as a candidate for the ministry.”—P. 24, par. 23.

After having twice passed through this ordeal, the candidate must next present himself to the Presbytery to which he belongs, for trials and license. Previously to licensing any candidate to preach the gospel, the Presbytery is required to put to him the following, among other questions :—

“ Do you believe the Westminster Confession of Faith, as received and approved by the Church of Scotland in their Act of 1647, prefixed to the Confession, to be founded on and agreeable to the Word of God, and, as such, do you acknowledge it as the confession of your faith ?

“ Do you approve of the Catechisms compiled by the Assembly of Divines at Westminster, and received as the Catechisms of this Church ?

“ Are you resolved through divine grace, firmly and constantly to adhere to the doctrine contained in the said Confession and Catechisms, and to teach and defend it, to the utmost of your power, against all errors ? * * *

“ The candidate having answered these questions in the affirmative, shall be required to subscribe the following formula, *and none other* :—

“ ‘ I believe the Westminster Confession of Faith to be founded on, and agreeable to, the Word, and as such I subscribe it as the confession of my faith.’

“ Should any candidate be licensed in violation of these rules, his license shall be withdrawn, and the Presbytery so licensing shall be subject to censure.”—Pp. 26, 27, 28.

It is unnecessary to remind our readers that, in the General Assembly, licentiates are the only persons, not previously ministers of congregations, who can be chosen as pastors in any congregations which may become vacant ; so that the choice of the people is strictly limited to men who have once actually, and three times virtually, professed their belief in these standards of doctrine. But all this is not held to be sufficient ; for when a congregation has made choice of a candidate as its future minister, and the Presbytery are come together for the purpose of ordaining him, it is enacted, that before this ceremony can be performed,—

“ The Candidate shall affix his signature to the Assembly’s Formula of Subscription to the Westminster Confession of Faith, in the Presbytery book.”—P. 34.

And the same questions which are above set forth from the form of procedure at license, are *again* to be proposed to the candidate, word for word ; and all of them are required to be “ satisfactorily answered,” before the ordination can take place.—Pp. 34, 35.

In the case of a minister who has been ordained in one congregation, removing to another, it is provided that “ the same questions shall be put to the person to be installed as to one about to be ordained (p. 36) ; being the *fifth* time of his making the same solemn declaration.

In order to prevent any deviation in after life, from the doctrines thus repeatedly avowed in early manhood, it is enacted, that every Presbytery shall hold two visitations of the churches under its care in each year (p. 40). On these occasions, deputies appointed by the elders of the congregation, shall be publicly asked in the presence of the people.

“Does he (i. e. the minister) preach the doctrines of the Westminster Confession of Faith, especially those of the Trinity—the fall of man—his recovery through the atonement of the Lord Jesus Christ—justification by faith in the righteousness of the Saviour—the Deity, personality, and work of the Holy Ghost—the sovereignty of divine grace—the necessity of faith and repentance wrought in us by God’s spirit; and as an evidence of a work of grace, the necessity of a life of practical godliness?”—P. 41.

After having passed through this long and wearisome pilgrimage of examinations, questions, and subscriptions, and of repeated visitations and inquisitions, the man of God at length is permitted to die without renewing his subscription; and if he have been one worthy of his sacred calling, he sleeps, we trust, in Jesus, to hear no more of the Westminster Confession.

We now pass to the laws relating to the elders, of whom there are usually from six to twelve in each congregation—sometimes even more. The more aged and personally respectable members ought to be chosen for this office; so that it is one of very considerable dignity, betokening the regard and esteem of his fellow-Christians for the individual on whom it is conferred. The rules for the election and ordination of the elders, are set forth in the third chapter of the *Constitution and Discipline*; and it is there required, that the person elected to the office shall be called on to answer certain questions, among which are two, which are *verbatim* the same with the first two of those already quoted from the procedure at license to preach the gospel. “Do you believe the Westminster Confession of Faith as received and approved?” &c. &c. “Do you approve of the catechisms compiled by the Assembly of Divines?” &c. &c.—P. 13.

Thus neither minister nor elder of the General Assembly, if he be a man of truth, can be anything else than a believer in all the doctrines of the Calvinistic theology set forth in the formularies drawn up by the Westminster Assembly of divines; but here it is commonly thought that the enforcement of those doctrines ends. No mistake, however, is more easy of correction. The fact is, that the same system of doctrine is uniformly and consistently required to be professed, held, and believed, not only by ministers, but by every man, woman, and child, claiming Christian ordinances, or the exercise of Christian privileges, in the congregations connected with that body. Such, at least, is the law of the church; and if the law be laid aside,—as we believe it sometimes is, by those whose duty it is to carry it

into effect,—the inconsistency of their continuing in a church, whose rules they systematically disobey, must be apparent to every mind.

To begin with baptism. Before administering this ordinance, the pastor is required by the Directory (p. 77), to put to the parent *nine* questions, relating to his religious belief; some of which relate to points that are not controverted among Christians; but others, including the two following, introduce and require profession of belief in some of the most doubtful opinions, to say the very least, that have ever been devised by the perverse ingenuity of men, anxious to be “wise above that which is written.”

“Do you believe that there is one Jehovah, the Creator, Preserver, and Governor of the world; and *that there are three persons in the Godhead*, the Father, the Son, and the Holy Ghost; and that these three are One God, the same in substance, equal in power and glory?”

“Do you believe that the Lord Jesus Christ offered himself a sacrifice to satisfy divine justice, and reconcile us unto God; that he died for our sins and rose for our justification; and that he makes continual intercession for us?”—P. 77.

At the end of the questions a note is added:—

“These doctrines are continued in the Scriptures at large (!) and are exhibited in the Westminster Confession of Faith, and the Larger and Shorter Catechisms,—*the recognised Standards of the Church.*”—P. 78.

And to prevent any possibility of the ministers slurring over, or omitting any of these questions, in deference to the known heterodoxy of particular persons, whom he might be unwilling to offend, it is enacted, that, all baptisms “shall be administered in the presence of the congregation, after discourse on the Lord’s day, except in case of necessity and with the concurrence of the eldership,” (p. 76). Nor is this enough, for at each visitation by the Presbytery, the people are to be publicly asked, “Is baptism administered according to the regulations of the Assembly? Are the children of parents, holding *unscriptural views*, baptized?”—(p. 43).

Thus, the infant’s first admission into the church is to be accompanied by a profession of its parents’ belief in the doctrines of the Westminster divines. As it advances in life, it is in due time to be brought to the minister to be catechised (p. 84), and it is declared that “the Westminster Catechisms are *the only models* for catechising, authorized by the General Assembly.”

And when, in process of time, the young Christian seeks for the privilege of commemorating the death of Christ with the church, it is provided (p. 78) that the “ignorant, the unbaptized, and scandalous, are not to be admitted” to communion,—that “persons communicating for the first time are to be *examined, instructed, and approved*, before they be admitted,—and that “the minister is, in the name of Christ, to warn the ignorant, the *heretical*, the scandalous,

..... not to approach the table of the Lord," (p. 79). And lest he should prove unfaithful, or remiss in the discharge of this duty, the representatives of the elders are at each visitation to be asked by the Presbytery,—“ How often is the Lord's Supper administered during the year, and are the scandalous and profane, the ignorant and *erroneous*, excluded from the fellowship of the church ?” (p. 41). In these regulations, it is but common candour to believe that the terms “ *heretical* ” and “ *erroneous* ” are used to designate persons who deviate from the doctrines set forth in the Confession and Catechisms, which are in the same work, entitled,—“ The Standards of the Church.” To explain them otherwise would be unfair and unjust; it would be to impute fraud and imposition to its authors and publishers ;—and this interpretation is rendered still more clear and certain by an enactment found in the 5th section of the Constitution and Discipline ; in which it is declared (p. 16), that “ to the Eldership in Session belongs the right of judging of the admission to Church privileges ;” and that “ the Eldership shall admit to sealing ordinances, *those persons only* who are under their superintendence, *whose views of the doctrines of grace are in accordance with the standards of the General Assembly*, and whose personal character is becoming the Gospel of Christ.”—(Ib.)

To the *communicants*—that is, to the persons thus tested, “ examined and approved ”—and who have been ascertained to be neither “ *heretical* nor *erroneous*,” but whose views, on the contrary, are found to be “ *in accordance with the standards of the General Assembly*,” or, in other words, with the Westminster Confession of Faith, and the Larger and Shorter Catechisms—is confined the privilege of having their names entered on the Register of Voters in the Congregation (p. 29), and of voting at any poll, respecting the hearing of a candidate for the ministry (p. 30); respecting a call to a minister (p. 30, *infra*); respecting the election of a precentor (p. 17); respecting the choice of an elder (p. 13); and generally in any congregational question, not purely and exclusively secular.

Thus are the members of the Presbyterian Church in connexion with the Irish General Assembly, tied hand and foot, with this oppressive and galling chain. Neither minister, elder, nor private member, can make a single step in advance, beyond the narrow limits fixed by an Assembly of divines held two centuries ago. If they dare venture an inch outside of the prescribed enclosure, they violate the law which their Church has enacted, which it has solemnly set forth to the world in its recognised Book of Discipline, which it has ratified by express compact, and for the observance of which it has plighted its troth, before God and man. No function can be exercised, no ordinance can be observed, no privilege can be enjoyed, in that body, except on the implied or express declaration of complete agreement

with the doctrines of the most rigid Calvinism, and with the principles of the most fanatical intolerance.

And yet there are men—many men—in connexion with the General Assembly and its churches, who make little secret of their Anti-Calvinistic opinions—and who treat with undisguised contempt all the pretexts and all the abettors of bigotry and persecution.

The explanation of this seemingly incredible fact we believe to be very simple. The laity, in general, take too little interest in ecclesiastical proceedings; they pay to their resolutions very little attention; they allow enactments of the most grave and weighty import to be adopted by the clergy of their Church with little or no notice; and the consequence is, that they are seldom aware, until it be too late, of the extent to which their rights have been trampled on, and their confidence abused, by the ministers to whom they have delegated the government of their Church and the regulation of its discipline.

Some of the liberal and enlightened laity of the Presbyterian Church in Ireland may be aware of the circumstances stated in this paper, and may inwardly grieve at a state of things which they deem it impossible to remedy; but we believe a larger number are, as yet, perfectly unacquainted with the real facts of the case, and will be astounded when they are informed that they can neither be admitted to the privilege of having their children baptized in the church of their fathers—nor to that of commemorating the death of their Saviour—nor to that of voting for the person whom they think best qualified to instruct themselves and their families in the doctrines and precepts of the Gospel—nor to that of taking part in the election of a lay elder, or even of a *singing clerk*, in the congregation to the support of which they perhaps largely contribute—without, either expressly or by clear and necessary implication, professing themselves believers in a book, which they regard as being, in many of its most essential articles, a gross perversion of the Word of God. We believe that many such persons are quite unaware that they cannot frequent the public worship of God in the meeting-houses with which they are connected, without sanctioning the ministrations of a man, who has solemnly and repeatedly declared his approbation of the Westminster Confession and Catechisms, and professed his resolution, “*firmly and constantly* to adhere to the doctrine contained in them, and to teach and defend it against all errors;”—who is besides sure to be stately put on trial, before his Presbytery, as to his fidelity in adhering to this resolution; and who, if ever suspected of holding any contrary doctrine, or even of omitting to preach the doctrines which he has subscribed,—is certain to be dragged as a criminal before a tribunal at whose bar other offences may occasionally meet with indulgence, but where the heretic is sure to find no mercy. They who place themselves under the spiritual superintendence of such a man, can

only be regarded by their fellow-men as expressing their approbation of the doctrines which he has pledged himself to inculcate, and of the exercise of that human authority in the church, which curtails his liberties and their own. This is a very serious and awful consideration; and whenever the simple facts are brought under the notice of persons so circumstanced, they may well occasion them to pause and ponder, lest they involve themselves in the guilt of falsehood towards man and hypocrisy towards God, by making a religious profession in which their heart has no share.

To individuals thus unhappily circumstanced, the non-subscribing churches of the Synod of Munster, the Presbytery of Antrim, and the Remonstrant Synod of Ulster, offer a haven of refuge. In them, no confession of man's devising is required to be subscribed, no doctrinal catechism is enjoined to be taught, no human system of doctrine is necessary to be professed. Whoever brings the Bible in his hand, as his creed, is freely received; and every believer in Christ is gladly recognised as a brother. The Unitarian Society for the Diffusion of Christian Knowledge, which is beginning to assume that place and station which the importance of its objects demands, is engaged in labouring for the emancipation of those who feel the degradation of the yoke that has been thrust upon them; and, at no distant day, many such will be enabled to come out from the land of bondage, and to walk in the full possession of the liberty wherewith Christ hath made them free.

THE NEW IRISH COLLEGES.

DURING the last session of Parliament, while the great measure for establishing three new colleges for the education of the youth of Ireland was in progress, the friends of human improvement were filled with exultation and delight at the prospect which was opened to their view. After many years of toil and anxiety in the cause of education, without distinction of sect or party—after struggling against the storms of bigotry and intolerance—hoping against hope—enduring the outpourings of sectarian virulence and every bad passion, masked under the pretence of zeal for God—to behold, at length, the consummation of their labours—to see the ministers of the crown rise successively in their places in the Legislature, for the purpose of propounding the very views and principles for which they had themselves so long contended—to hear those sentiments cheered to the echo by the adherents of almost all the different parties in Parliament—to behold the bill which was introduced in conformity with these principles, successfully conducted, through all its stages, carried by triumphant majorities, and at last passed into a law, amidst the congratulations of all generous-minded and philanthropic men—this was, indeed, an

ample recompense for their exertions, difficulties, and toils ;—and some of the more trustful and the more sanguine, who were disposed to burst forth into a rapturous *Nunc dimittis*, “Now lettest thou thy servant depart in peace,” might be excused for their enthusiasm, under circumstances so interesting and exciting.

The recent act of Parliament “for enabling her Majesty to endow New Colleges for the advancement of learning in Ireland,” is unquestionably one of the most important laws that ever passed the Imperial Legislature: one of those which are calculated to leave the deepest impression upon society, and, if faithfully carried out, in its practical working, equal to any other in the amount of good which it is capable of producing. A measure of this kind, unquestionably deserves the fullest and most deliberate consideration of all who are interested in the happiness and improvement of our native land; and, for this reason, and because no account of its provisions has yet appeared in any periodical supported by the Irish Unitarians, it seems proper to introduce a short summary of its provisions.

The *first Section* grants to her Majesty £100,000 out of the Consolidated Fund, for the purpose of procuring lands, hereditaments, and tenements, for the erection of “one or more New Colleges for the advancement of learning in Ireland.”

The *second, third, fourth, fifth, sixth, seventh, eighth, and ninth Sections* constitute the Commissioners of Public Works in Ireland trustees for procuring the buildings and lands necessary for the Colleges, erect them into a corporation for that purpose, define their powers and duties in that capacity, and point out the process by which they may sue or be sued at law. (The Board of Works, however, are invested with no authority to make regulations for the new colleges.)

The *tenth Section* appoints her Majesty Visiter of the new colleges founded under the act, empowers her to appoint, from time to time, persons to execute the office of Visiter; enacts, “that all Statutes, rules, and ordinances, for the government and discipline of such Colleges, shall be made or approved by her Majesty;” that the sole power of appointing Presidents and Vice-presidents shall be vested in her Majesty; as also the power of appointing the Professors till the end of the year 1848, after which, Professors are to be appointed in such manner as Parliament may provide; and, in default of any provision to the contrary, by her Majesty, her heirs and successors.

By the *eleventh Section*, the Statutes, &c. made for the discipline of the colleges, are to be laid before Parliament.

By the *twelfth Section*, a sum not exceeding £7000 *per annum* for each college, or £21,000 *per annum* in all, is granted to her Majesty for the maintenance of the colleges, and for defraying all salaries, exhibitions, and other expenses.

The *thirteenth* enables Professors to demand, in addition to their salaries, such reasonable fees from their students, as may be authorised by the Statutes approved by her Majesty.

Section fourteenth :—“ And, for the better enabling every student in the said Colleges to receive religious instruction according to the creed which he professes to hold, be it enacted, that it shall be lawful for the President and Professors, or other governing body of each of the said Colleges, which shall be constituted in and by the said Letters Patent, to assign lecture-rooms within the precincts of such College, wholly or in part, for the use of such religious teachers as shall be recognised by such governing body, subject, in each case, to the approval of her Majesty, her heirs and successors ; and also, subject to the like approval, to make rules concerning the days and times when such religious instruction shall be given therein, and for securing that the same shall not interfere with the general discipline of the College : Provided always that no student shall be compelled, by any rule of the College, to attend any theological lecture or religious instruction other than is approved by his parents and guardians ; and that no religious test shall be administered to any person, in order to entitle him to be admitted a student of any such College, or to hold any office therein, or to partake of any advantage or privilege thereof ; but this proviso shall not be deemed to prevent the making of regulations for securing the due attendance of the students, for Divine worship, at such Church or Chapel as shall be approved of by their parents or guardians respectively.”

By *Section fifteenth*, the students must either reside with their parents and guardians, or with friends selected by their parents, and approved by the President, or with a tutor or master of a boarding-house, licensed by the President, or in a hall founded and endowed for the reception of students, and recognised by the college.

The *sixteenth Section* prescribes the form of licensing tutors and masters of boarding-houses for students.

The *seventeenth* enables any person, by deed or will, to convey lands or money to trustees, or to the Commissioners of Charitable Bequests, for founding and endowing halls for the reception of students in any of the colleges, and to make rules for their government, on condition that the instrument of foundation provide that the rules shall be of no force, until approved by the Visiter appointed by her Majesty.

By the *eighteenth Section*, her Majesty may incorporate any number of persons who may be willing to found and endow such a hall or halls, and the Commissioners of Public Works are authorised to advance to such corporations money by way of loan.

The *nineteenth Section* enables any person, by deed or will, to vest estates in money in trustees, or the Commissioners for Charitable Bequests, “ in trust for establishing and maintaining lectures, or other

forms of religious instruction, for the use of such students of the said Colleges, respectively, as shall be desirous of receiving the same, subject to such regulations, consistent with the intentions of the donor thereof, as shall be made by the governing body of the College, and approved by her Majesty, her heirs and successors: Provided always that no such gift shall take effect until it shall have been accepted by the governing body of the college, and until her Majesty, her heirs and successors, shall have signified her or their approval of the regulations according to which such gift is to be applied."

The *twentieth Section* requires the colleges to make reports, to be laid before Parliament.

And by the *twenty-first* the act may be amended or repealed, &c. &c.

Nothing can be more liberal, more just, or more satisfactory, in all respects, than the great principles enunciated in the *fourteenth Section* of the act, which we have set forth at full length. We believe it is the first time that any act has passed the Imperial Parliament, *expressly* recognising the right of students to receive instruction, whether in schools or colleges, without submitting to a religious test, or being required to attend upon a particular prescribed form of religious worship. Even in the act for incorporating the Belfast *Academical Institution*, it was considered sufficient to take care that no clause actually restrictive of religious liberty should be inserted: the same is the case in the *Charter of the University of London*; but here, by a noble exertion of legislative wisdom, not only is it, in so many words, enacted that no student shall be compelled to attend any theological lecture or religious instruction other than is approved by his parents or guardians; but it is also clearly laid down, that no religious test shall be administered to any person to entitle him to be admitted as a student, or to hold any office, or to partake of any advantage or privilege of the new colleges. Every *Professorship* and *Lectureship*—every office, indeed, from that of the *President* down to the *door-keeper*, is thrown open to the competition of men of all sects, and professors of every shade of theological sentiment. Surely no provision could be better calculated for preventing those heats and jealousies which have so materially interfered with the usefulness of other seminaries: nor any more likely to bring forward a more numerous array of men qualified by talents, learning, and experience, as candidates for the different offices. The act has taken care that the Government of the country shall have it in their power to select the best men of the whole literary and scientific world for the office-bearers in these new colleges; and it must be through extraordinary corruption, or extraordinary blundering, if competent and efficient persons are not appointed.

It appears to us, indeed, that the provisions for the erection of halls for the residence of students—which are apparently expected to be

set apart for the students of various ecclesiastical bodies—and those for the foundation of theological lectureships, are somewhat complicated, and may lead to inconvenience and difficulty hereafter. These enactments, however, were necessary, in order to neutralize the cry raised by the ultra-Protestants, and re-echoed by the ultra-Catholics—both of whom denounced the measure as “a gigantic scheme of godless education.” If the clauses in question be found to interfere with the successful working of the act, the same wisdom which dictated the insertion of the glorious proviso of the fourteenth Section will doubtless induce Parliament to set aside any others that may be ascertained, by experience, to lead to an infringement of its spirit, or a frustration of its object. Taking the act as it stands, it is a glorious measure,—an omen of coming good, fraught, we trust, with blessings to generations yet unborn.

It has been decided by the Irish Government that three colleges shall be constituted under this act; one of which is to be placed at Cork, another at Galway, and a third at Belfast. At one time, it seemed to be the intention of the Lord Lieutenant, to fix the Northern College at Armagh, in compliance with the wishes of the Lord Primate, and of the Roman Catholic Archbishop of Armagh, both of whom were desirous of having the new seminary placed in their neighbourhood, and, in some degree, under their influence; but, as the announcement of this purpose raised an indignant outcry from the people at large, for whose benefit the college was designed, and whose interests would have been sacrificed by placing it in a situation where it would necessarily have been comparatively useless, his Excellency felt himself constrained to send down a commission to collect evidence respecting the site; and on its report it has been settled that Belfast shall be the seat of the New Northern College.

This having been determined, it would have appeared almost a matter of course, that the Royal Belfast Academical Institution (the proprietors of which have, with a praiseworthy zeal for the advancement of learning, and a generous disregard for their own patronage and prerogatives, placed their property at the disposal of Government for the purposes of the new act), would have been adopted as the college for the Province of Ulster; the present buildings—which are in excellent repair—being enlarged and improved, as necessity might require. This seminary has spacious grounds, consisting of seven statute acres, well situated, adjoining to the town, convenient of access both for the inhabitants and for students coming from a distance; while its valuable library, its excellent collection of scientific apparatus, and requisites for the illustration of lectures, &c. would have enabled the Northern College to be put at once into operation: so that its experience might serve as a guide, in some respects, to the Cork and Galway seminaries, in which a certain delay—probably of con-

siderable duration—must necessarily occur, before the buildings and collections can be got completely ready. This arrangement would, besides, have saved upwards of £30,000 of the public money. But, notwithstanding these considerations, it has been officially announced that the Belfast Academical Institution is *not* to be the seat of the Northern College; and it is rumoured, and generally believed, that it is the intention of the Irish Government—as at present advised—to erect it at the distance of one or two miles from the town of Belfast. For many important purposes, it might as well be placed at Fair Head or the Giants' Causeway. We are not without hopes that this unhappy purpose may be altered before the close of the present session of Parliament.

We write in no desire to find fault with the Government, whose motives, in proposing and carrying this act through Parliament, we believe to be most laudable. But truth requires us to declare that we believe the responsible ministers of the crown in Ireland to have been badly advised, in almost everything that they have done and determined, with reference to this act, since it became law. We are afraid the members of Government, in the Castle of Dublin, are surrounded by persons undeserving of their confidence, and who abuse the trust reposed in them. We cannot, on any other principle, explain the many serious errors that have been committed with respect to this most important measure.

How else can the selection of individuals chosen to some of the most responsible situations in the new colleges, be accounted for? The appointment of Dr. Kane to be President, and that of Dr. Ryall to be Vice-president, of the Cork College, we do not mean to impugn: these gentlemen, though not so extensively known to be men of general eminence in science, and of academic experience, as might have been desirable in the heads of a seminary about to be organized and put into operation under their auspices, are well spoken of by some who have had intercourse with them. Although, therefore, their names may not command that large amount of public confidence, or be attended with that assured hope of future success, which would have resulted from the selection of other individuals, whose services, it is understood, could have been obtained, yet there is hope that they will not disappoint those expectations which the public have a right to form of gentlemen filling situations like theirs. But when we look to the manner in which the similar offices in the Galway and Belfast Colleges have been *jobbed away*, we feel astounded and humiliated at the manner in which the vital interests of the rising generation, and the solid reputation of the Government, have been sacrificed. The Rev. Dr. Kirwan has been appointed President at Galway, in deference, as the letter of Sir Thomas Freemantle, Chief Secretary for Ireland, avows, to respectable testimonials in his favour, and to his connexion

with the neighbourhood as Roman Catholic priest of an extensive and populous parish. The latter consideration is directly in the teeth of the spirit of the act, which guarantees that students shall not be brought under the exclusive influence of any particular church ; and in allowing it to have any weight, the Irish Government have broken faith with both the Tories and the Liberals who supported the Bill in Parliament. The Tories would never have voted in its favour, had they believed that any man would have been preferred, in the allotment of offices, more especially those of President or Vice-president, on the ground of his being a Roman Catholic priest ;—the latter would never have assented to the measure had they believed that any clergyman, of any sect or church, would have been, *as such*, viewed with peculiar favour in the distribution of patronage. Both expressed some apprehension on this score ; both were assured that their fears were groundless ; and both have been deceived. What may be the exact nature of Dr. Kirwan's testimonials, on which his appointment is partly grounded, we have no means of knowing ; but we do know, that those who are acquainted with Dr. Kirwan regard him as an indifferent scholar, totally unacquainted with the sciences which ought to be taught in the college under his direction ; destitute of experience in the management of any department whatever in any similar institution ; and except in point of moral character, which we have never heard impeached, destitute of almost every qualification for the high office with which it has pleased the Government to invest him. His coadjutor, as Vice-president, is Mr. Berwick, a barrister, of whom nothing appears to be generally known. He may be useful in solving a legal question, should any such arise ; but we are unable to say what other benefit his appointment may confer on the Galway College.

The Rev. Dr. Henry, at present Presbyterian minister of Armagh, has been selected as President of the new college at (or near) Belfast. There is even less doubt respecting his unfitness than there is of Dr. Kirwan's. Dr. Henry is well known to possess barely such an amount of knowledge of language, literature, and science, as would suffice to enable a student to take a degree, *upon the lowest scale of qualification*, at any college or university. He could not undertake to discharge the duties of professor in any one class of the whole that are to be under his superintendence. To regulate a system of education, to direct the method to be observed in communicating instruction in the different branches of learning, to judge of the proficiency of the students, or to test their comparative merit, is obviously out of his power. His decisions, therefore, can carry no weight, either with the public, the students, or the professors. This is no disgrace to Dr. Henry, if, as is commonly reported and believed, he candidly stated to the Government his deficiency in these respects before he received his appointment ; but it certainly reflects discredit on the ministers of the crown.

who have made the most splendid academic rewards which they have it in their power to bestow, the prizes of ignorance and mediocrity. In this case, the shame is doubled by the fact that—at the earnest solicitation of many friends to the new system—the eminently learned, able, and experienced Dr. Thomson, Professor of Mathematics in the University of Glasgow, had offered himself as a candidate. Of his varied scholarship, extensive experience, and well-tried judgment in academic affairs, it is needless to speak; but these are qualifications on which it appears the Irish executive rest no weight, or none in comparison with those superior recommendations which they have been able to find in Dr. Henry. It ought, indeed, to be recorded that, having placed Dr. Henry in the principal office, they offered to Dr. Thompson that of *Vice-president*, but as they could not suppose that such a man would consent to rank himself beneath Dr. Henry, we can hardly understand their motive in so doing. The office thus placed at their disposal they have conferred on Dr. Andrews, Professor of Chemistry in the Medical School of Belfast Academical Institution, who is understood to be eminent in his own department; but whose youth, inexperience in the business of *general* education, and moderate acquaintance with several of its essential branches, render him totally unfit to supply the many and great deficiencies of his superior officer. We take it for granted, that both these appointments have been bestowed, not on the ground of superior merit or pre-eminent fitness, but in order to gratify political friends or other influential persons. The Irish Government also violated the common decencies of political life, in appointing Dr. Andrews to his situation on the very day when they sent off their own resignation of their places to Sir Robert Peel, and when they were themselves virtually out of office. It has been stated, and not contradicted, that in the patents drawn up for the three gentleman nominated as Presidents, an attempt was made to insert a clause, conferring upon each of them (Dr. Kirwan and Dr. Henry included) the power of appointing the Professors of their different colleges; but that this plan was defeated by the Lord Chancellor, Sugden, who refused to affix the Great Seal to documents expressly contrary to the act of Parliament.

The whole of this subject will probably undergo discussion in the approaching session of Parliament. Miscarriages so manifest—so injurious to the interests of Ireland—so calculated to defeat the benevolent intentions of the legislature that corruption itself could scarcely have gone farther—so likely to damage the fair fame and to neutralize the great services of the Queen's ministers in reference to this very measure—can scarcely escape the reprehension of independent members of Parliament, and perhaps may call down the censure of the legislative body itself upon their authors. It may be too late, perhaps, to rectify all the mistakes and errors that have been committed,

but enough will probably be done to prevent ignorance and incapacity from wishing to thrust themselves hereafter, into the seats of learning, and to deter persons in power from admitting them, if they should.

We cannot close these remarks without declaring that, in our opinion, the General Government is not culpable in these transactions. The whole blame, we believe, attaches to the Lord Lieutenant and the other authorities in Ireland; and even they, we conceive, are chiefly in fault by following the pernicious counsel of selfish men, who have found it their own interest to lead them astray. We cannot otherwise account for the great diversity which appears between the principles avowed by her majesty's ministers in the houses of lords and commons, in Westminster, and the official acts of the same individuals in her Majesty's Castle of Dublin.

OUTLINES OF THE HISTORY OF PRESBYTERIANISM, IN IRELAND.

BY THE REV. H. MONTGOMERY, LL.D.

The desire of becoming acquainted with the past transactions of the world is one of the strongest mental propensities of human nature. With regard to those objects of pursuit which tend to increase the comforts, and ornament the walks of social life, the opinions and the tastes of men are infinitely diversified. One pursues, with ardour, that upon which another looks with indifference; but there are none who do not receive pleasure from the study of history and biography. The young and the old, the rich and the poor, all, indeed, who have access to books, derive from such studies a large amount both of recreation and instruction; for, assuredly, no man can read the history of the world, and contemplate the characters of those that have been mainly engaged in carrying forward its great concerns, without becoming both wiser and better. But although even general history and biography are always interesting, there is something connected with those studies, when they relate to our own country, which excites a deeper interest in our hearts. We rejoice in the diffusion of knowledge, and liberty, and truth, whithersoever they may have gone forth, and we venerate the names of the wise and virtuous men that have laboured to extend their empire: but when we consider that many of those illustrious individuals were our countrymen, and reflect that our native land was the scene of their noble exertions, we experience an exaltation of spirit, which no general views or distant objects could possibly inspire. Hence it is, that we all desire to know something of the occurrences which have taken place amidst the scenes which we now inhabit—to know something of those who, before we were born, looked

upon the green mountains which now delight our eyes, and cultivated the fields which now produce our harvests—to know something of those who once occupied the same pulpits and the same seats in the house of God, which we now occupy—and, above all, to know something of the men who laid the foundations of those important social and religious institutions, whose eminent advantages it is now our privilege to enjoy.

The hope of gratifying, at least to some extent, these tendencies of human nature, and of rendering that gratification conducive to the higher object of advancing the sacred cause of Christian truth and charity, has induced me, at the repeated solicitation of my valued friends of the Remonstrant Synod of Ulster, to undertake a task which must necessarily be one of some labour, and which I shall endeavour to execute with the least possible offence to my fellow Christians of other churches. My object is not to produce a laboured and erudite record, filled with minute details and lengthened documents, but simply to give “an *Outline* of Presbyterian History, in Ireland,” as connected with events which have, in past times, exercised a powerful influence on the progress of religious truth and liberty, and which may continue to affect the most important interests of society in all coming time. As Presbyterianism, however, did not originate in Ireland, a few preliminary statements will be necessary to a proper understanding of that portion of Ecclesiastical History, which it is my principal object to illustrate.

The name *Presbyterian* is derived from the Greek word which signifies *an elder*, or a person of mature years; and it had its origin in the peculiar circumstances of the Apostolic Church. The only adequate teachers of religion, immediately after the ascension of our blessed Saviour, were his commissioned apostles, to whom he said—“Go ye into all the world, and preach the gospel to every creature.” In the execution of this glorious commission, they gradually collected around them, first in Jerusalem, and then in many portions of Asia and Europe, societies of men and women, who, on renouncing Judaism or heathenism, were admitted into the Christian Church by the ordinance of baptism. In these Societies, there were necessarily some men of superior intelligence, gravity, and personal influence who readily acquired a correct knowledge of the gospel, and possessed an aptitude for explaining its principles to others. When the apostles, therefore, went forth to establish new churches, these individuals, being persons of eminent piety, and usually of a reverend age, became the pastors or teachers of the several societies to which they respectively belonged. They were, therefore, sometimes distinguished by the name of *presbyters* or *elders*, on account of their age; and sometimes by that of *bishops* or *overseers*, because they had the superintendence of a particular congregation. Every one knows, at least every Greek scholar

knows, that the same individual was sometimes called *presbyter* and sometimes *bishop*—the difference of name implying no difference of office. To aid these presbyters or bishops, especially in distributing alms to the poor, every congregation appointed certain persons of approved wisdom and virtue, who were denominated *deacons* or *attendants*—holding an office precisely analogous to that of our *elders*, or, as they are still called in Scotland, *deacons*. The elders or presbyters administered the word and sacraments; and we have reason to believe that on important occasions, the elders, deacons, and, perhaps, other grave members of the several congregations or churches, in a particular locality, came together in order to consult on affairs of common concern. But at those meetings no man claimed superiority over another, on the mere ground of *office*. No doubt, as in all public assemblies, some individuals of superior talent, eloquence, or virtue, naturally obtained *personal* ascendancy, but “in official dignity, there was none before or after another”—all were perfectly equal, as were the apostles themselves—“one being their Master, even Christ, and they all being merely brethren.” Here, then, we have a true Apostolic Church, with no creed but the gospel—with no single pastor lording it over his fellows—with no conclave of elders and deacons prescribing rules of faith and modes of worship to “the freemen of Christ.” And is not this the exact model after which our own untrammelled Presbyterian Church has been constructed? Our ministers are all as well entitled to be called bishops, as the bishop of Rome or of Canterbury; and our people are as free to elect their own teachers, and regulate their own spiritual concerns, as were the Christian converts of Jerusalem or Antioch. In fact, although there were always ambitious men in the church (as there still are), who laid claim to ecclesiastical superiority, there was no recognised domination of bishops over other pastors, such as that which is now exercised in Episcopal churches; nor was there any fixed standard of faith except the Holy Scriptures, until the year 325, when Constantine the Great, to serve political ends, unhappily took the Christian priesthood under his imperial protection. From that disastrous alliance, sprung the names and powers of patriarchs, archbishops, bishops, and the entire tribe of subordinate authorities, to correspond with the dignities of the various civil officers who presided over the several districts of the empire.

If antiquity, therefore, give any claim to respect, or afford any criterion of purity in doctrine, ours is the most ancient church in Christendom. Like the apostolic presbyters or bishops, our pastors are all equal: like the early deacons, our elders are freely chosen by the people: and like the primitive believers, our churches elect those who are to preside over them in spiritual concerns. Another remarkable circumstance is, that our leading principles are identical with those

promulgated by the Father of the Reformation, the illustrious John Wickliffe. A century and a half previous to the time of Luther, he dissented from the doctrines and discipline of the Church of Rome. He was a graduate of the University of Oxford, and a professor of divinity in one of its colleges. About the year 1370, he openly maintained "that Christ was the only king and head of the church,—that bishop and presbyter signified the same thing,—that all ministers of the gospel are equal in office,—that rites, ceremonies, and doctrines imposed by men are unlawful,—and that prescribed forms of prayer are unscriptural, and do not tend to edification." He was so amiable, holy, and eminent for piety and learning, that he received protection from Edward III.; but in the commencement of the reign of Richard II. he and his followers were violently persecuted through the agency and intrigues of the Romish clergy. Several persons suffered martyrdom, and "the heresy of Wickliffe," as it was called, appeared to be extinguished. The spirit of inquiry, however, and the noble principles which he had introduced, took deep root in the country, and prepared the way for the Reformation that ensued, at the distance of one hundred and fifty years. Wickliffe was the first translator of the Scriptures into the native language of Britain; and although this translation and all his other works were ordered to be burned, many copies were still preserved as sacred relics. His writings, also, were carried into Bohemia, where they awakened the energies of those glorious martyrs, John Huss and Jerome of Prague, in the beginning of the following century. To cast a stigma upon his memory and his works, the Council of Constance, thirty years after his death, ordered his bones to be disinterred, and committed to the flames. This paltry edict was carried into effect, and the ashes were cast into the adjoining brook. "The brook," says Fuller, "conveyed his ashes into the Avon, the Avon into the Severn, and the Severn to the ocean. And thus, the ashes of Wickliffe are an emblem of his doctrine, which is now dispersed over the whole world."

The Reformation in Germany, which commenced with Luther, in the beginning of the sixteenth century, rapidly spread into Switzerland, the Low Countries, and England. Shortly afterwards, it made its way into Scotland, where it found an able and eloquent advocate in the celebrated John Knox, who had spent some years in Geneva, where he associated with John Calvin, and adopted his views, both with regard to doctrine and church government. Amongst the Scottish nobility, some hated the persons, and all coveted the wealth of the Romish clergy. They were odious, likewise, on account of the political power which they had acquired, and the influence exercised by Cardinal Beatoun, over Mary of Guise, the mother of Mary, the infant Queen of Scots. Their rapacity had also rendered them hateful to the great body of the people; and consequently, a spark was

only required to be thrown into this mass of combustible materials, in order to kindle a conflagration. This spark was applied by John Knox; and, after a comparatively feeble struggle on the part of the adherents of Rome, "The Congregation" (as the Reformers were denominated) first obtained freedom of worship for themselves, and, eventually, in the year 1560, prohibited all other worship within the realm of Scotland. The nobility and their retainers greedily seized upon the revenues of the Romish clergy, and readily took the advice of Knox, with regard to the adoption of the Presbyterian form of church government, because, in that case, there would be no cardinals, bishops, or other episcopal dignitaries, to lay claim to the forfeited temporalities of the Church of Rome. Knox presented his First Book of Discipline to the Scottish Parliament, who, at once, sanctioned all its plans for the demolition or defacement of the Papal churches, as well as all its rigorous Calvinistic doctrines. They also passed another law, infamous had it emanated from any assembly calling itself Christian, but transcendently disgraceful, as proceeding from a body of Protestant Reformers. By that law, the penalty for attending worship, according to ceremonies of the Church of Rome, was, for the *first* offence, fine and imprisonment; for the *second* offence, banishment; and for the *third* offence, death!

But although Knox found them quite ready to sanction all his plans for the suppression of Popery, and all his suggestions for the prevention of liberty amongst Presbyterians, he had the mortification to find them inexorable on the subject of the ecclesiastical revenues. "In vain," says Robertson, "did the clergy display the advantages which would accrue to the public, from a proper appropriation of ecclesiastical property; in vain did they propose, by its impartial distribution, to promote true religion, encourage learning, and support the poor; in vain did they even mingle threatenings of the divine displeasure, against the unjust detainers of what was appropriated to a sacred use! The nobles held fast the prey which they had seized, and bestowing, upon the proposal of the clergy, the sneering name of '*a devout imagination*,' they affected to consider it as a project altogether visionary, and treated it with the utmost scorn." In fact, the nobles had got *their* share of the benefits of the reformation; and the zealous clergy, who had been mainly instrumental in placing the plunder in their hands, now discovered that, instead of entering on snug, fat livings, from which they had expelled the adherents of Rome, they were to be cast for support upon the stinted justice, or niggardly charity of their own flocks. As some diversion to their thoughts in his hapless situation, they turned their attention to the destruction of the last monuments of Popery. "Abbeys, cathedrals, churches, libraries, records, and even the sepulchres of the dead," says Robertson, "perished in one common ruin. The original storm

of popular insurrection had extended only to a few counties, and soon spent its rage; but now, a deliberate and universal rapine completed the devastation of everything venerable and magnificent, which had previously escaped its violence."

Such is the account of the early reformers of Scotland, as given by the most eminent of Scottish historians, and a leading member of the kirk; and we cannot avoid regretting that the record is so much stained by selfishness, rapacity, and the exhibition of the fiercer passions. These things are, perhaps, inseparable from the sudden outbursts of a population long and grievously enthralled, and enjoying, for the first time, the power of overwhelming their oppressors; and the demolition of the Romish churches was plausibly enough encouraged by John Knox, on the plea that "the best method of scaring away the rooks was to destroy their nests." Much as I dislike their gloomy doctrines, I would not do injustice to their memories; especially when I know that there were amongst them many men of as stern integrity and high purpose as ever graced a noble cause. Neither do I feel inclined to disparage the land of my ancestors, and the forerunners of the illustrious patriots and martyrs of later times, who so gloriously bore aloft the standard of religious liberty against the whole power of England, amidst toils, and dangers, and sacrifices, and sufferings, unsurpassed in the history of human fortitude and Christian fidelity. I am proud to think of the clear heads, and the stout hearts, and the strong arms, and the unbending spirits, that drove back the insolent aggression of English prelacy, and finally established, for the people of Scotland, the doctrines and the worship which they approved. At the same time, truth demands the admission that the majority of the early Reformers of Scotland, from whom we have derived our own Presbyterianism, were not actuated by disinterested purposes and elevated Christian sentiments. Some apology for their conduct may, however, be found in the tyranny which had been exercised over them—some in the rude and fierce spirit of the times, and much in the infirmities and passions inseparable from human nature.

The introduction of Christianity into *Ireland* is exceedingly obscure, as well as its subsequent progress, up to the invasion of Henry II. It is generally believed, however, that about the year 430, *Succathus*, or *Patricius*, a native of Scotland, who had been some time in Rome, arrived in Ireland with a commission from the bishop of that city, and became the apostle of the country. It has been alleged, likewise, that he established a complete hierarchy or ecclesiastical order, and was himself the first archbishop of Armagh. On the other hand, many maintain that the entire history of St. Patrick, as set forth by our Roman Catholic brethren, is a mere fiction—that no such man ever lived—and that all the circumstances attending the introduction of

Christianity into this island are lost in impenetrable obscurity. Be this as it may, one thing is certain—that the Irish Church acknowledged no allegiance to that of Rome, until the middle of the twelfth century, but was a free and independent church, differing in many points both of doctrine and discipline from the great church of Christendom. The popes, or bishops of Rome had made several attempts to subject Ireland to their authority; but all these failed until the year 1155, when pope Adrian IV. sanctioned the claim of Henry II. to the temporal sovereignty of the island, on the condition that he would, in return, bring the Irish Church to acknowledge the supremacy of the Roman pontiff. The same British soldiers that enabled Henry to establish his own political dominion, enabled him also to secure the spiritual authority of the pope; and, after a feeble resistance on the part of the inferior clergy, Ireland became one of the most submissive dependents of the see of Rome. In that state it continued until the reign of Elizabeth; and it is no little remarkable, that a country which was the last in Europe to recognise the authority of Rome, has ever since continued, in despite the most powerful Protestant influences, and the most disgraceful Protestant persecutions, to be one of the most faithful vassals of the popedom. I have heard, on what I believe to be unquestionable authority, that at this moment, after almost three centuries of civil pains and penalties, the Roman Catholic Church of Ireland is more purely and devotedly Catholic than any other church in the world. If this be a fact, as I believe it is, it affords another instructive lesson with regard to the impolicy, as well as the criminality, of persecution and reviling, on a subject where civil governments have no farther right to interfere than by affording the fullest protection to the free exercise of opinion and worship.

No one, therefore, need feel surprise that the Reformation made little, if any, progress in this country, during the reigns of Henry VIII. Edward VI. and Elizabeth. The imperious queen, indeed, found some ready converts amongst the bishops and other high dignitaries of the Roman Catholic Church, but no impression was made on the great bulk of the clergy and people. Many Catholic bishops even, honourably sacrificed their livings rather than their consciences; and although certain English divines accepted the principal bishoprics and other important benefices on the eastern side of the island, the cathedrals and churches from which the Catholics had been driven, in other portions of the country, remained, for the most part, unoccupied. In point of fact, the Protestant Prelatical Church comprised scarcely any members except such English settlers as had come over to assist in governing and plundering the people; with a few insincere lay and clerical renegades from the Romish Church, who considered it convenient and profitable to conform to the religion of the State. Besides these, there were a few French Protestants, who had fled

from papal persecution at home—a few English Puritans, who had exposed themselves to proscription, because they refused to wear the yoke of prelacy, or to acknowledge the right of the Queen and Parliament to regulate the faith and worship of the nation—and lastly, a few Scotch Presbyterians, who, with the usual enterprise of their country, had settled in Ireland with the laudable object of improving their worldly condition. These persons were too few in number, and generally, too unimportant in rank, to awaken any jealousy amongst the clergy of the Established Church, and were, therefore, permitted to exercise their *dissent* unmolested. There is no record, so far as I can ascertain, of their having had any organized worshipping societies at that early period, except one congregation in Dublin, consisting chiefly of English Puritans and Scotch Presbyterians. These being naturally indisposed to attract attention, little is known of their history save from tradition; but it is certain that some of them were afterwards distinguished in public affairs, and that several of their descendants still maintain a respectable position in society.

Such was the state of religion in Ireland at the death of Elizabeth, in the year 1603. Her successor, James VI. of Scotland, son of the unhappy Mary Queen of Scots, ascended the English throne under the title of James I. He was then in the vigour of life; and having been trained in the school of adversity, he came to the throne with general acceptance, and the reputation of prudence and moderation. His first proceedings, in relation to Ireland, were exceedingly judicious. The country had been devastated during the numerous rebellions in the reign of Elizabeth, and a bitter hatred of English authority generally prevailed. To allay this feeling, he proclaimed a general pardon, restored many forfeited estates, gave new titles of nobility, and brought all the people under the equal protection of British laws, without distinction of creed or race. These wise and equitable proceedings induced the Catholics to believe, as his mother had been of their faith, that, in all probability, the king was secretly the same. Under this impression, the multitude rose against the Protestant clergy, in several places, and expelled them from their churches; and consequently, a proclamation was issued by the Lord Deputy, commanding all the Romish clergy either to conform to the law or to leave the kingdom. This produced a fresh rebellion, under the auspices of the earls of Tyrconnell and Tyrone, and a powerful chieftain named O'Dogherty, which being suppressed, their entire estates, comprising the six principal counties of Ulster, became forfeited to the crown. The population having been greatly thinned by so many previous rebellions, and being now still farther reduced, James determined to adopt colonization, as the best method of at once cultivating and civilizing the country. This plan had been tried on a small scale by Edward VI. and Elizabeth, but without much success, as few of the

English could be induced to leave a better country, in order to improve a worse. James, however, being a Scotchman, and knowing the energy and perseverance of his countrymen, resolved to encourage settlers from Scotland as well as from England. He therefore granted districts of the fortified counties to several individuals and public companies, in whom he had confidence, on the condition that they should use all diligence to plant them with Protestant colonists from England or Scotland. In this way, the greater portion of the county of Derry, thence called *London-Derry*, was vested in the hands of the several Trades' Companies of London, on terms which still continue to be eminently advantageous to its inhabitants.

At the head of this scheme of colonization, James placed Sir Arthur Chichester, a man of moderation and prudence, and, as a reward for his services, granted him a large portion of those valuable estates in Ulster, still enjoyed by his descendants, the noble family of Donegall. Under these salutary arrangements, Scotch settlers rapidly occupied, in considerable numbers, the principal portions of Antrim, Down, Derry, and Tyrone, where their manners, customs, industrious habits, and, to a large extent, their language, are still preserved by their descendants. Many Scotch families also settled in the other counties; whilst in the valley running westward from Belfast, on a belt varying in breadth, and including most of the county of Armagh, as also districts about Derry and Coleraine, the settlers were chiefly English,—and, generally, English Non-conformists, either Puritans or Presbyterians. These brought with them industry, intelligence, manufactures; some skill in agriculture, and superior civilization; so that from their cordially mingling with each other, and occasionally with the native inhabitants, the ruined towns and neglected fields of Ulster not only began to revive, but to assume an air of comfort and prosperity which they had never before exhibited.

The population, however, thus congregated, was not, generally, from the best portion of the inhabitants of England and Scotland. Men of talent and enterprise, they undoubtedly were; but many of them had been wild, careless, and extravagant at home. For such a population, religion was pre-eminently necessary; and that it might obtain a place in their affections, as well as in their understandings, it was desirable that it should come with doctrines and forms of worship to which they had been accustomed.

In religion, as in temporal affairs, demand begets supply; and we accordingly find, that with the increase of colonization, in Ulster, Scotch and English ministers came to supply the spiritual wants of their countrymen. The Scotch were, of course, Presbyterians, the English, Non-conformists, or, as they were derisively termed, Puritans, on account of their strict observance of religious duties. The Puritans were generally Congregationalists or Independents, who maintained that every worshipping society was a complete church in itself, and

possessed of full powers to regulate its own temporal and spiritual concerns, without reference to the authority of either prelates or presbyteries. The views of the two parties, in doctrine, however, were identical—both being Calvinists—and, consequently, the Scotch and English settlers sat contentedly under the same ministers. The minor question of discipline was little discussed, at a period when the Reformed pastors (including those of all denominations), were so few, that one minister had sometimes the oversight of six or eight parishes, from which the Romish clergy had been ejected; and when, in many of the churches, religious worship was not celebrated at all. The bishops' sees were, indeed, all occupied; but as the prelates could not find an adequate supply of clergy connected with the Established Church, they freely inducted Scotch and English ministers into the vacant Livings, who enjoyed the tithes and other emoluments of the several benefices, in the same way as the clergy of the Establishment, but without reading the prescribed service of the church. Such mutual forbearance and co-operation, amongst the Reformers, were exceedingly favourable to their common cause; and also to the diffusion of peaceful and virtuous habits amongst a population collected from so many quarters. James was too judicious to interfere with this salutary condition of affairs, in Ireland; although, at the very same time, he was lending his sanction to a disgraceful crusade against the Presbyterians of Scotland and the Puritans of England. These unworthy proceedings, however, not only tended to increase the numbers and respectability of the Irish colonists, by compelling multitudes of thinking and conscientious men to emigrate from England and Scotland, but likewise caused many learned and upright ministers to escape from persecution, and to seek an asylum in this country, where they could enjoy personal security and freedom of worship. Thus, it is evident, that the foundations of Irish Presbyterianism were laid by honest and magnanimous men, who had nobly rejected the authority of states and Churches, in the paramount concerns of religion; and that those who accuse our Presbyterian and Puritan forefathers of coming, *creed-bound*, to Ireland, do great injustice to their venerated memories. I do not say, that they were not generally, perhaps universally, Trinitarians and Calvinists; or, that some of them had not assented to "human inventions," in their own country; but, I do say, that *here*, they were Christian freemen, and that bishops who inducted them to livings, allowed them "to expunge any portions of the Ordination service which they scrupled."

The first Scotch Presbyterian minister settled in Ireland, on these honourable and independent conditions, was the *Rev. Edward Brice*, who had surrendered his parish in Stirlingshire, in the year 1607, and was compelled to leave his native country, because he opposed a modified system of prelacy, which the civil authorities were endeavouring to force upon a reluctant people. A Scotch gentleman, named Ed-

monstone, from the same county, had obtained a grant of some of the forfeited lands, at Broadisland (now Ballycarry), near Carrickfergus. On these lands, and in the adjacent districts, there were many Scotchmen settled ; and when Mr. Brice sought shelter with Mr. Edmonstone, the latter prevailed upon Echlin, bishop of Down and Connor, to induct his friend into the living of Broadisland, in the year 1613. He was subsequently made, in addition, prebend of Kilroot, in the same neighbourhood—an office held, about a century afterwards, by the celebrated Dean Swift. Mr. Brice acquired considerable landed property at Kilroot, which is still in the possession of his truly-independent and respectable namesake and descendant, *Edward Brice*, of Scoutbush, near Carrickfergus, who, some years ago, adopted the name of *Bruce*—probably the original patronymic of the family. Ballycarry is not only remarkable, as the locality in which the first Presbyterian minister was settled, but almost equally so for the singular fact, that its present pastor, the able and excellent *William Glendy*, is only the *fourth* in succession from Mr. Brice, and destined, I devoutly trust, like his venerable predecessors, to complete his half century of ministerial service. The same congregation is also distinguished, as having ever been the strenuous supporter of the great cause of civil and religious liberty—and pre-eminently so, in its noble and triumphant resistance to clerical violence and meditated usurpation, at the period of the Remonstrant separation, in the year 1829.

About the year 1615, the *Rev. Robert Cunningham*, who had been chaplain to the forces, under the Duke of Buccleuch, in Holland, was appointed by bishop Echlin, to the curacy or living of Holywood and Craigavad, in order to give him a legal title to its emoluments, although he was a staunch and avowed Presbyterian. Mr. Cunningham was a man of great worth and distinguished talents ; and afterwards occupied a conspicuous place in the religious affairs of Ulster.

The third minister, amongst the Irish Non-conformists, was the *Rev. John Ridge*, an English Puritan, who had been for some years a deacon of the Established Church, but resigned his office on conscientious grounds. On coming to Ireland, he was presented to the vicarage of Antrim, in July, 1619, at the request of Lord Chichester, previously Sir Arthur. Mr. Ridge was protected and cherished by Sir John Clotworthy, the respectable ancestor of the noble family of Masserene ; as was also the *Rev. Henry Calvert*, another English Puritan, whom Roger Langford, the ancestor of the present Sir Hercules Pakenham, had presented to the living of Oldstone or Muckamore. Indeed, the ancestors of most of our northern nobility and gentry, were Presbyterians, or other Non-conformists, who, by their Christian integrity and many virtues, largely contributed to the religious and social improvement of Ulster, and laid the solid foundations of the peace, prosperity, and rational liberty, which we now enjoy.

(*To be continued.*)

INTELLIGENCE.

PORTRAIT OF THE REV. DR. MONTGOMERY.—PUBLIC MEETING.

ON Thursday, Jan. 1st, a large and most influential meeting was held in the Commercial Buildings, Belfast, for the purpose of presenting the Rev. Dr. Montgomery with his portrait, painted by Knight, of London. It is a work of great merit: the likeness is inimitable, and the intellectual proportions are brought out in the most faithful manner.

William Sharman Crawford, Esq. M. P. having taken the chair, read the address to the Rev. Dr. Montgomery, which had been handed to him by the committee who had arranged the proceedings of that day.

ADDRESS.

“TO THE REV. HENRY MONTGOMERY, LL.D.

“Rev. and dear Sir,—We, a number of your friends, of different religious denominations and political parties, have been anxious to procure a good portrait of yourself, for the purpose of having an engraving made from it, and presenting the original to your family.

“With this view, we commissioned some gentlemen of our number to ascertain, among the most eminent artists, one whose style and talents they might think best fitted to produce at once a faithful likeness, and a work of high art. After minute examination, these gentlemen judiciously determined to make choice of Mr. Knight of London, whose picture of you we have now the pleasure of presenting.

“Sir, in offering to you this mark of respect, it is scarcely necessary that we should dwell upon your character and services, both of which are well known to the public. Though we differ among ourselves, and some of us, of course, from you, in religious and political opinions, we are fully agreed in paying to your private worth, public merits, and commanding talents, the strongest tribute of our affection, gratitude, and admiration. Whilst in your intercourse with society, your example and demeanour are calculated alike to improve and delight those who enjoy the honour and advantage of your acquaintance, your efforts in the maintenance and promotion of the civil liberties, and religious and social rights, not alone of those whose opinions and objects are in harmony with your own, but of

all your fellow-men, of whatever party or creed, have deservedly secured for you a proud and enduring place in the grateful estimation of your fellow-citizens.

“The occasion in which this presentation originated was one of deep public and private interest. The religious rights and congregational properties of a large number of Christian Societies in this country and in England were threatened to be invaded, under the operation of antiquated penal enactments. You, Sir, as well beffited you, took a leading part in resisting that extraordinary attack; and we recognised in the triumph of justice and liberty the operation of your great personal influence and distinguished abilities. It pleased God to afflict you in the midst of your exertions with heavy and protracted sickness; but even when prostrated on a bed of suffering, your zeal never abated, and your energies never flagged; and we recollect, with mingled gratitude and amazement, that even then your unbending energies and cloudless genius manifested themselves in a splendid and unanswerable refutation and exposure of the opponents of the Dissenters' Chapels Bill, whereby you disconcerted their projects, and afforded resistless aid in the achievement of the glorious triumph of truth and justice which speedily ensued.

“At that time it occurred to a number of us, reflecting upon the uncertainty of human life, to obtain a faithful portrait of you, in order thereby, at the same time, to indicate our respect and gratitude towards yourself, and provide for perpetuating a representation of your features, when you and we shall have long passed away. The present painting is the result; and, whilst we request your acceptance of it, we fervently pray that the time may be far distant when the honoured original shall be no more, but that you may long live, happy in yourself and your family, receiving, as you must ever do, the respect and admiration of your fellow-countrymen.

“(Signed on the part of the subscribers),

“W. SHARMAN CRAWFORD, Chairman,

“GEORGE K. SMITH, Secretary.

“Belfast, 1st Jan. 1846.”

The Rev. Dr. MONTGOMERY then rose, amidst the loudest demonstrations of applause, and proceeded to read his

REPLY.

"Mr. Crawford, Ladies, and Gentlemen, my very kind and truly-valued Friends,—It is now almost eighteen years since my earliest exertions in the cause of Religious Liberty were spontaneously acknowledged by my fellow-countrymen in the presentation of a Service of Plate, more valuable, I believe, than any testimonial which had ever been conferred upon any private individual in this province. Six years ago, on my retiring from my Headmastership in the Belfast Institution, your kindness was repeated in a munificent pecuniary gift; two years ago you more than sustained all the expenses of my protracted illness in London and at home: and, this day, in a regular and delightful climax of unwearied kindness, you have brought me hither to enjoy another testimony of your continued approbation. So long and so perseveringly favoured, I think you will believe me when I say, that it is not in the hackneyed expression of gratitude I call this 'the proudest and happiest day in my life.' Blessed be Almighty God, many, *very* many, have been my proud and happy days—cheered by the generous affection of valued friends, and brightened by the approbation of the wise, the liberal, and the excellent amongst my beloved countrymen. I know that it is quite common to speak of mankind as cold, selfish, worthless, and insincere; and I cannot deny that there *have* been, and that there *are*, some such men in the world: but they are only, to the great mass of society, like the small spots which astronomers can perceive upon the face of the glorious luminary of day; and which in nowise impair its splendour, or diminish its benignant influences. The world, on the whole, I maintain, is a good world, and a kind world; nay *must* be so, for it is God's own world; and although, like others, I have had my private sorrows and public anxieties, I know that good has so largely preponderated over evil and suffering, as to make me rejoice in existence, and to feel that 'it is good for me to be here!' I will not, therefore, on account of occasional trials, complain of that gracious Providence that has

crowned my life with blessings, nor libel my brethren of mankind, who have so abundantly strewn my path with flowers.

"The very occasion which has brought us together, is a sufficient refutation of the calumny sometimes heaped upon human nature, by those who only view it through the jaundiced medium of their own unworthy spirits; for you state, in the first sentence of your Address, that the gratifying distinction now conferred upon me has emanated from 'friends of different religious denominations and political parties.' Any man of common attainments may easily become the idol of a sect or party, by flattering their prejudices and passions; but when men of various opinions upon the two great subjects which most excite the world, concur in heaping favours upon one who has never shrunk from the full and open avowal of his own religious and political convictions, it evinces a forbearance, a generosity, and a magnanimity, not so honourable to him upon whom they are bestowed, as to those by whom they are conferred. I tell you, 'from my heart of hearts,' that I prize this token of your approbation infinitely more than I should have done, had it come exclusively from those of my own creed and party; for I perceive in this manifestation of kindness towards myself the happy evidence of a Christian and tolerant spirit, nobly elevated above all contracted views—whilst, at the same time, I cannot conceal the honest pride which I experience in looking upon it as a proof that I have been able, at least in some degree, to accomplish my own constant design of so advocating my own peculiar sentiments, as never to cast one unworthy reflection upon the conscientious convictions of my brethren.

"I do trust, therefore, that I am not altogether undeserving of the gratifying terms in which you have spoken of my 'efforts to promote the civil liberties and the religious and social rights of all my fellow-men, of whatever creed and party,' for I declare before you, from my inmost soul, that I never advocated a right or privilege for myself or my friends, either civil or religious, which I was not most anxious to see enjoyed by all my fellow-countrymen, of every creed and party. I do not deny that I am a strenuous sectarian, and a liberal po-

litician; but I can say for myself, what would equally apply to all those with whom it is my privilege, generally, to co-operate, that I hold a principle infinitely exalted above the low sphere of sect and party—I mean the love of liberty, and truth, and charity; without which, in my estimation, all religious profession is but ‘a sounding brass,’ and all political pretences nothing more than the miserable exhibitions of personal vanity, selfishness, or ambition.

“ You speak in terms which have truly reached my heart, of my ‘intercourse with society,’ and of the success of my efforts to contribute something to the rational and cheering enjoyments of private life. Whatsoever I may have done in this way, has been but a poor return for courtesies and hospitalities as kind, and disinterested, and gratifying, as ever man experienced, amidst enlightened and generous friends—manifestations of social kindness extending, uninterrupted, over more than thirty years of a somewhat chequered life, whose anxieties have been always soothed by your sympathies, and whose sunny days have been rendered still brighter by your smiles. In my estimation, there is nothing in true religion inconsistent with the innocent hilarity and pleasing converse of social life. On the contrary, these things recreate the mind, expand the generous affections of the heart, ripen ordinary acquaintance into lasting friendships, and prepare men to return with renovated energies, to the anxious and important duties of the world. It is often incumbent upon a minister of the gospel—indeed, it is his blessed privilege—to mingle in scenes of sorrow—to weep with those that weep.—to bind up the broken hearts that are bursting around him: and blessed be God, he has seasons of abundant compensation, when he is not only permitted, but commanded, to ‘rejoice with those that do rejoice.’ When, therefore, I enter the happy home of social kindness, and contribute my share to the increase of its innocent enjoyments, I feel that I am no more violating any religious duty than I should be in visiting ‘the house of mourning,’ to pour the balm of Christian consolation into the wounded spirit of the distressed.

“ You have been pleased to refer to the great act of justice consummated

in the passing of the Dissenters’ Chancery Bill, as ‘the occasion in which their presentation originated,’ and to speak of my labours in the promotion of that measure in terms of eulogy, more suited to your own generous exaggeration of my exertions, than to the actual value of my services themselves. That I laboured zealously, perseveringly, and amid some discouragement, but with a spirit worthy of a good cause, is quite true: that I rendered some service also, I am happy to believe; but, under God, we owe the security of our properties to a Government magnanimous enough to do an act of justice to their political opponents—to Christian and enlightened statesmen of all parties, in both houses of Parliament—to the disinterested support of *all* our Catholic, and many of our Protestant countrymen—and, I firmly believe, in no small degree, to the uncompromising pertinacity with which our opponents declined meeting every overture for a settlement on the principles of substantial justice. I often think of the sad scenes through which I then passed, as upon a troubled dream—wondering *how* we were ever assailed, but wondering, still more, *how* we ever obtained protection. Those sad scenes cannot fade from my memory; but the irritation of conflict, thank God, has died within my heart; and, if I cannot yet entirely recall my esteem for those who would have left me without a temple or a home, for no crime but the honest worship of my Creator, I can, at least, obey our great Master, by ‘forgiving them from my heart!’

“ Your reference to the alarming indisposition by which I was visited in London, during the crisis of the Chancery Bill, and your too flattering estimate of my mental labours, whilst my wasted body seemed to be lying on the brink of the grave, afford me the opportunity which I have long desired, of assuring you and the world that I look back to that illness with feelings of unbounded gratitude towards God and man; and that I shall ever consider it, in all its attendant circumstances and results, as pre-eminently sanctified and blessed. Although suddenly struck down in the heart of a great city, I soon experienced among strangers the sympathy of friends in all around me; whilst the first in office and in station manifested a soothing interest in my

recovery; and not only you, Sir, whose general political views are my own, but several of my warm-hearted countrymen, equally opposed to me in religion and politics, pressed around my bed of suffering, as if you had all been brothers of my blood, with the look and the voice of unfeigned kindness, and with liberal offers of service, to any extent and in any way which I might require. And then, 'when my strength and my spirit failed, and there was no hope in life,' my ever-generous friends of this town and neighbourhood, with a promptitude and liberality worthy of their expanded hearts, sent my eminent and confidential Physician to London, and thereby, under God's gracious providence, as I sincerely believe, snatched me from the jaws of the grave. I dare not trust myself to speak of my return to my country and my home—of the anxious crowding of tried and early friends—of the public sympathy among all classes—of the kind and persevering inquiries of my warmest religious and political opponents—of the overwhelming affection of my own beloved flock! These things, believe me, are deeply enshrined in the memory of my heart; and I shall ever think better of all mankind than I did before; for, in despite of the competitions, and jealousies, and irritations of the world, there is a rich mine of sterling goodness and charity in human nature.

"The presentation of your most appropriate and gratifying gift to my family will render this first day of the

year 1846 ever dear to their memories; and I trust that it will not only encourage them all (especially my sons), but many others in more important stations, to 'hold fast their integrity,' amidst all the changing scenes of the world.

"Permit me to say, in conclusion, that, whilst I ascribe the glowing language in which you have been pleased to speak of my talents, exertions, and character, to the pardonable exaggeration of generous friendship, I, at the same time, heartily rejoice in its expression by so numerous a body of the most enlightened, estimable, and influential members of society, as a delightful evidence that the great principles of civil and religious liberty, which I have humbly endeavoured to advocate, have taken deep and permanent root amongst the best men and women, of all sects and parties, in our native land.

"Again, I assure you of the affectionate regard of a heart as grateful as any that ever warmed a human breast—a heart that can only forget the repeated testimonies of your generosity and esteem, when, at God's appointed time, it shall cease to beat.

"(Signed), H. MONTGOMERY.

"Dunmurry Glebe, Jan. 1, 1846."

After some complimentary remarks from Mr. Crawford, expressing his concurrence in the sentiments of the Address,—

Mr. Thomson Tennent was called to the chair; and the meeting separated.

OBITUARY.

DIED—On Tuesday, December 30th, 1845, at his house, Grove, Hackney, near London, the Rev. Robert Aspland, Minister of the New Gravel-pit Chapel, Hackney, and for many years one of the leading Unitarian divines in London.

Mr. Aspland was born in Cambridgeshire, of parents who were attached to the Calvinistic Baptist persuasion; and, having early chosen the ministry for his profession, he received his academical education partly at the seminary belonging to the Baptist body at Bristol, and partly at one of the Scottish universities. He soon, however, saw ground for renouncing the principles with which he had set out in life, and adopted those held by Unitarian Christians. He was for

some time minister of the Unitarian congregation at Newport, Isle of Wight; and on the removal of Mr. Belsham from the Gravel-pit Chapel, Hackney, to Essex-street, he was chosen to succeed him at the former station, where he continued his pastoral labours so long as strength remained.

He was an earnest, zealous, and powerful preacher of the gospel; his ardent and earnest nature rendered it impossible for him to trifle with his own time and that of his auditors by the introduction of topics of little value or interest; and what he deemed important for himself to state, and for his fellow-men to hear, he enforced with the authority of a vigorous intellect, a manly elocution, and a com-

manding eloquence. It was impossible to hear him without being deeply impressed, for his "word was with power." Many of his occasional discourses, and an entire volume of his practical sermons have been given to the public; they have proved of eminent utility, and fully sustain the author's high reputation. He also gave to the world a catechism for children, a little volume of prayers, and a Collection of Psalms and Hymns for Unitarian Worship—all of which have met with much acceptance.

Mr. Aspland's principal engagement as a literary man was the editorship of the *Monthly Repository*, and of the *Christian Reformer*. The former work he set on foot in the year 1806, and continued to conduct till 1827, when his property in it was purchased by the British and Foreign Unitarian Association. But this respectable body having afterwards parted with their interest in the publication, and assigned it to other hands, under whose management it ceased altogether to be a religious periodical, Mr. Aspland enlarged his other magazine, entitled the *Christian Reformer*, to meet the want which was felt of an organ of communication between the Unitarians of England, and issued it thenceforth in that form in which it is now so well known to all the friends of that cause throughout the world. It is superfluous to add that these works have been the medium through which many most valuable papers have been given to the world; and that an acquaintance with their contents is of absolute necessity to the student of the religious history of England for the last thirty years.

But though distinguished in the religious literature of his church and of his country, Mr. Aspland was still more useful to his fellow-creatures by his rare talents for business, by his capacity for simplifying questions apparently most difficult and complicated, by the happy union of courage and wisdom which enabled him to conduct a good cause, through the most unpromising circumstances, to a successful termination, and by the hearty zeal with which he embarked in every well-considered plan for promoting the liberty and happiness of mankind. His efforts for the diffusion of education without distinction of sect—for putting down prosecutions on account of religious opinions—for the emanci-

pation of the slaves—for the abolition of the sacramental test—for the removal of the disabilities affecting the Roman Catholics—and for the reform of the representation of the people in Parliament,—were arduous, incessant, and eminently useful. On committees and deputations, so long as he had strength to serve in such capacities, he had no equal. He had an honourable and useful share in the preliminary measures for bringing the case of Unitarian Christians, in reference to the attempts made to deprive them of their chapels and other trust property, under the notice of the Government; but, long before that application was brought to its triumphant close, he was rendered incapable of active exertion, by a severe complaint, which rendered his last years one continued scene of bodily suffering. He rejoiced, however, in the good that was done by the instrumentality of others; and closed his life with the blessed consciousness that he had fulfilled his part, and had not lived in vain.

Talents and acquirements such as Mr. Aspland possessed not only called forth the approbation of the body with which he was connected, but—united as they were with a warm, a sympathising, and a generous nature—the affectionate regard of many attached friends; among whom may be reckoned his late Royal Highness the Duke of Sussex, the late Lord Holland, the late William Smith, William Sturch, Charles Butler the eminent jurist, and many other names eminent in science and literature, and belonging to various churches and communities. He was, indeed, a great and a good man, and his name will not speedily perish from the memory of those who knew him. In the brief compass of a notice like the present, it is impossible to do justice to a character like his; but the public feeling of the Unitarian body, and the friends of liberty in Ireland as well as in England, will supply the deficiencies of this necessarily imperfect memorial.

Died—On the 7th instant, at his residence, Greenogue, Mr. ANDREW M'CAN. For many years he was one of the elders of the First Presbyterian Congregation of Dromore; and, whether as a Christian, or in the social relations of life, few men have left behind them a better name, or taken with them a more ingenuous character.

THE

IRISH UNITARIAN MAGAZINE.

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MARCH, 1846.

VOL. I.

THE GREAT SOURCE OF UNITARIAN HERESY DISCOVERED.

(FROM THE CHRISTIAN.)

“The great source of Unitarian heresy is their favourite maxim, that the interpretation of Scripture is to be governed by *reason*, and not by *authority*.”
—*Bishop of St. David's.*

WHAT an acknowledgment! From this sentence we learn—

1. That Unitarians believe that in interpreting Scripture they are to be governed by *reason* and not by *authority*—that they are to adopt that interpretation of Scripture passages which appears most like truth, most like God, most in harmony with Christ's plainest lessons, though it should clash with all the creeds and catechisms of human fabrication in the world—that if the interpretation of Scripture given by their opponents be plainly contrary to reason, contrary to what they most certainly know of God, of Christ, of truth, they are to reject it, though it be backed by the authority of all the priests and popes, of all the creeds and homilies, of all the parliaments and councils in the world—that they are not to allow themselves to be persuaded that black is white, or that error is truth, though all the authority of the world should assert such falsehood. This, the bishop tells us, is not only a maxim with the Unitarians, but a *favourite* maxim; a maxim which they prize above all others. If this is not to the honour of Unitarians, I am strangely mistaken. If this, which was meant by the bishop as a reproach, is not, in truth, a high commendation, I do not know what commendation is. If I were a Unitarian myself, I should consider such a testimony from an enemy as one of the richest testimonies to my worth that could be given.

2. We learn from the words of the bishop, that Trinitarians do *not* receive it as a maxim, much less as a *favourite* maxim, that the Scriptures are to be interpreted by reason rather than by authority—when it clashes with the creeds of the government church established by the authority of the king, the parliaments, the bishops, and the priest—or when it clashes with the authority of the fathers, the councils, or the popes, it must be rejected, however rational, however much like truth

it may appear. Though the interpretation may be plainly true as can be, though it be in perfect agreement with the context, and with the object and drift of the writer, though all that we know of God, of Christ, and truth, and though the whole tenor of the Scriptures require the interpretation, it must still be rejected if it clash with authority. *Authority* is to outweigh everything: it is to rule or to enslave the souls of all mankind. The Trinitarians hold, if we are to credit the Trinitarian bishop himself, that the Scriptures are to be interpreted by *authority*, and not by *reason*—that if authority give an interpretation, it must be received, though it be contrary to reason, and contrary to all that reason considers to be true and godlike and scriptural. The Scriptures say, “ Except men eat the flesh and drink the blood of the Son of God, they have no life in them.” Reason understands this passage to mean, that unless men receive the truth proclaimed by Christ, and sealed by his blood, they have no life in them. Reason believes that men are not required to eat Christ’s flesh, in the sense or after the manner in which men eat the flesh of birds or beasts for food, and that men are not required to drink Christ’s blood, in the sense and after the manner in which men drink milk, or wine, or water, to slake their thirst. Reason believes that Christ’s flesh never was eaten by any men, and that Christ’s blood was never drunk in such a way by any men; and reason also believes that if any men ever had eaten Christ’s flesh and drunk Christ’s blood, they would not have been profited thereby. Reason tells us, that eating the flesh and drinking the blood of Jesus in this sense, could not give men life, could not make them immortal. Reason also believes that the context requires that we should reject the gross and carnal interpretation, and receive the interpretation which it has given alone. The context expressly says, “ It is the spirit which quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life.” (John vi. 63.) Reason contends, therefore, that this easy, this rational, this intelligible, this practical, this truth-like interpretation, should be received and acted on. But authority says, Nay; the words are to be understood in their literal, unqualified sense—that men must really eat the flesh and drink the blood of Christ’s body—that we must take Christ’s flesh and blood in at our mouths, and swallow it with our throats, and take it into our stomachs—and that unless we do thus eat Christ’s flesh and drink his blood, we have no life in us. Authority also teaches that Christ’s body and blood are, through the words of the priest, multiplied without end—that wafers and wine, when consecrated by a priest, are turned into Christ’s flesh and blood, and that when men eat the consecrated wafer, or drink the consecrated wine, they do, under the form of the wafer or the wine, most truly and properly eat

Christ's whole body, and drink all Christ's blood. The bishop says that this interpretation of authority is to be received, and not the interpretation of reason. Again, Christ says, "I and my Father are one." Authority says the meaning of these words is, that though Christ and the Father Almighty are two persons, they are one God. Reason says that the meaning of the words is that Christ and God are one, as Christians are one, or as Christ and his followers are one. Reason shows that Christ and God are one in this sense, from Christ's own words on other occasions. For instance, in John xvi. 20—22, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one as we are one." Here Christ prays not only that all his disciples may be *one*, but that they may be one even as *he and the Father* are one. Now, reason believes that Christ's disciples never become all one *man* or one *Christian*, but that they only become one party, one brotherhood, one in spirit, in mind, in object, in purpose, in will, in operation—all living, and longing, and labouring for one end. And as Christ speaks of this oneness as that which exists between himself and his heavenly Father, reason concludes that Christ and God are not two persons, making, along with a third person, one *God*, but two persons, two distinct beings, making one *party*—as a king and his ambassador make one party; reason concludes that Christ and God are both on one side, both engaged in one work, both seeking one object, both influenced by the same love for mankind, and the same desire for the spread of truth, and righteousness, and joy, throughout the nations of the earth. Reason contends that to make Christ into the supreme God, is unwarrantable, and that the notion of three persons, each being God, and yet all making but one God, is neither scriptural, nor, to look at, either credible, or imaginable, or possible. The bishop, however, abides by *authority*. It is a maxim with him and with Trinitarians, he intimates, that the interpretation is to be governed by authority, and not by reason. If the bishop, while attempting to exalt Trinitarians, does not degrade them—if he does not, while he intends to honour them, abase them, I am greatly mistaken. I could hardly have expected to find a bishop, in his defence of Trinitarianism, acknowledging that while the Unitarians maintain that the interpretation of Scripture is to be governed by reason, and not by authority, the Trinitarians maintain that the interpretation of Scripture is to be governed by authority, and not by reason. Yet so it is.

3. Again, the bishop says that this maxim, "that the interpretation of Scripture is to be governed by reason, and not by authority,"

is the "great source of Unitarian heresy." To this we reply—1. If this be true, the Unitarian heresy has a rational, a truth-like, a creditable, a truly respectable origin. 2. If this be true, there is no way for the Unitarians to escape from their heresy, but by becoming irrational, and rushing into the absurdities of Popery. 3. If the bishop be right, the Trinitarians themselves would all run into heresy, if they were not to prefer authority to reason. 4. If the bishop speak truth, all men must either be heretics or fools. 5. If the bishop speak truth, there is no probability that the Unitarian heresy will ever be cured, for there will always be some persons who will think that the interpretation of Scripture should be governed by reason rather than authority—there will always be some persons more disposed to look with their own eyes, than blindly to follow foolish or interested guides—there will always be some who will contend that authority should be accountable to reason, and not reason accountable to authority.

Lastly, I conclude from the bishop's words, that Trinitarian orthodoxy is supported by the subjugation of reason to authority—by the subjugation of men's souls and of the spirit of God within them, to the ignorant, the blind, the corrupt, the fraudulent priests of the dark ages. And in this I take the bishop to be right. Though I cannot acknowledge myself a Unitarian, I do most heartily believe that if men once give up human authority in religion, they will become heretics, or, in other words, they will give up the monstrous and impossible notions of Trinitarianism, and return to the simple, the rational, the pure, the godlike principles of unadulterated Christianity. Trinitarians may well be enraged against Unitarians, if they are aware that the Unitarians have all the reason on their side, and that they themselves have nothing but poor old blind authority. Who can wonder that the Unitarians should be so cruelly and wickedly abused by their opponents, when they have taken the side of reason, and have left their opponents nothing to rely on but bad men's frauds, and old wives' fables. Unitarians and heretics generally must have patience with their adversaries; for their adversaries must either act unreasonably, or else come and be heretics themselves; and it would be unreasonable to expect persons who have discarded reason so long, to become reasonable all in a moment.

"A MAIN CAUSE OF THE DIFFICULTIES EXPERIENCED
IN UNDERSTANDING THE SCRIPTURES."

No man has ever read the Scriptures without feeling that they contain many passages "hard to be understood." This difficulty so often experienced in comprehending some portions, and, especially, the doctrinal portions of the sacred volume is owing, not to one, but

to many causes. 1. The languages in which the books of the Old and New Testament were written, are so different from that now in use, that no translation, no matter how correct, can do full justice to the original, or exactly convey the author's meaning. 2. The manners, customs, and ceremonies which then prevailed, are so different from those which now prevail, that it is no easy matter for us, in the present day, to understand the allusions which are so frequently made to "fashions" long passed away. 3. The various transcribers, in copying the divine records, sometimes intentionally, and sometimes by mistake, have omitted some things which should have been inserted, and have inserted some things which should have been omitted, so as very much to alter the sense of the original. 4. By dividing the several gospels and epistles into chapters and verses, the continuous narrative is so broken up and confused, that ordinary readers, by selecting a sentence in one place and affixing it to a sentence in another, often do not clearly comprehend, and sometimes altogether mistake the writer's meaning.

Whilst, however, all these things contribute more or less to mystify and perplex the plain word of God, I have ever thought that a main cause, or, perhaps, I might say, *the* main cause of the difficulties which men in general experience in arriving at the true meaning of that blessed book is, that *certain words and phrases are used in ordinary conversation, and in the creeds, catechisms, and articles of subscribing churches, in a sense quite different from that in which they are used in the Bible*,—and men, in studying the Scriptures, invariably understand these words and phrases in their *acquired*, and not in their *real scriptural import*.

Believing this to be the case, it shall be my object, in this paper, to consider some of those words and phrases which are most generally misunderstood; and I shall endeavour to reclaim them from their acquired meaning, and restore them to that one attached to them by the inspired penmen who used them.

I. The word "ELECT," is one which is invariably used in an *acquired* sense. When men nowadays employ this word they always understand by it, election to *everlasting life*,—whereas, it has no such meaning in the Scriptures. As there used, it denotes *temporal*, and not *eternal* election: it denotes election to *peculiar gospel privileges and advantages*, and not election to the enjoyments and rewards of *heaven*. Under the *old covenant* all *Jews* were God's "elect" or "peculiar people," because they were chosen by him to great favours and blessings over the *Gentiles*; and, in like manner, under the *new covenant*, all *Christians* are God's "elect," because that they were favoured with revelations of God's will, and other religious advantages over both *Jews* and *Gentiles*. That this is the true meaning of the

word, I shall prove by one or two examples:—In Isaiah xlv. 4, we read, “For Jacob, my servant’s sake, and *Israel mine elect*, I have even called thee by thy name.” Here, you perceive, *all* the Israelites are God’s “elect,” because they were chosen by him from the Gentile nations to be favoured with a divine revelation. Again, in Isaiah Ixv. 9, we read, “And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains, and *mine elect* shall inherit it; and my servants shall dwell there.” Here, as in the former instance, all “the seed of Jacob,”—that is, *all the Israelites* are spoken of as God’s “elect,” whom he had chosen—not to everlasting life—but to “dwell in and inherit” the land which he had provided for them.

So, in like manner, under the new covenant, the word “elect” simply means *Christians*,—*all Christians*,—inasmuch as they were chosen to more valuable privileges than even the Jews. Let us take one or two passages in proof of this. The Apostle Paul, in writing to the Christians at Colosse (iii. 12), says, “Put on, therefore, as *the elect of God*, holy and beloved, bowels of mercies, kindness, humbleness of mind,” &c. Here, you perceive, the apostle designates *all* the Christians in that city as “the elect of God, holy and beloved.” Again, in Matthew xxiv. 22, Christ says, “And except those days should be shortened, there should no flesh be saved; but, for *the elects’ sake*, those days shall be shortened.” In this verse Christ is speaking of the destruction of Jerusalem, and the calamities that would attend it; and he says, if those calamities were to continue long, the whole people would be destroyed, but that God, *for the sake of the Christians*, would shorten the period of their sufferings, that a remnant of the Jews might be saved. Again, in Matthew xxiv. 24, we read, “For there shall arise false Christs and false Prophets, and shall shew great signs and wonders; insomuch, that if it were possible, they shall deceive the *very elect*;” that is, deceive *the very Christians themselves*. Take one other instance. Paul, in writing to Timothy (ii. 10), says, “Therefore, I endure all things for *the elects’ sake*, that they may also obtain the salvation which is in Christ Jesus, with eternal glory.” That is, he endured great hardships *on account of the Christians*,—not because they were *already* elected to eternal glory, but in order that they might, *hereafter*, be qualified to obtain it. From these few passages, you must perceive, that *all Christians* are God’s “elect,” “chosen,” “called,” “holy,” and “peculiar” people, on account of their being blessed with *great temporal and spiritual privileges*, and not on account of their election to everlasting glory; for, admission into “glory, honour, and immortality,” does not depend upon a decree of God, made before we were born, but upon *our own “patient continuance in well-doing.”* In reading the Scriptures,

remember and apply this, which is the only true meaning of the word "elect," and it will unravel many difficulties which will otherwise be perplexing, and make plain many passages which will otherwise be obscure.

II. The word "ATONE" is another one which is always used in an *acquired* sense. This word, as generally employed, means to *satisfy*, to *compensate*, or give an *equivalent*. Now, the inspired penmen never once use it to signify any such thing. In the Scriptures, it simply and solely means to *reconcile*, or make peace between two parties who were, hitherto, alienated and estranged. Indeed, the very derivation of the word proves this. It is derived, as almost every one knows, from the two simple words, *at* and *one*, so that to "atone," means to put *at one*, those who were previously *at two*; or, in short, to *reconcile* them. The word "atonement," only occurs once in the New Testament, Romans v. 11; and, in that place, it is a palpable mistranslation for "reconciliation," as any one may see by consulting the passage,—for the word "reconciliation" is absolutely necessary to complete the sense. Christ's ministry is called the "ministry of reconciliation," because he came to reconcile man to God, but not to "satisfy" or "compensate" God, or give him an "equivalent." God requires nothing of the kind. He was everything that a good God, and a loving Father, could or should be, before that Christ came at all. He was always "slow to anger," "plenteous in mercy," "waiting to be gracious," and "ready to forgive;" and is ever satisfied with his creatures, whenever they turn from their sins, and requireth no compensation for their past misdeeds, save *repentance* and new *obedience*. Remember, then, once for all, that the word "atone" does not mean to "satisfy," but merely to "reconcile."

III. "THE KINGDOM OF HEAVEN" is another scripture phrase which is very much misunderstood. When persons speak of "the kingdom of heaven," they always mean by it, *the abode of the righteous hereafter* ; and, when they talk of men "entering into the kingdom of heaven," they understand by it, *men's gaining admission into the "many-mansioned house."* Now, this is not always the meaning this phrase has in the Scriptures,—nor is this its most frequent meaning. As used in the New Testament, it most frequently means *Christianity*,—the *gospel dispensation*,—that heavenly kingdom of *peace*, and *truth*, and *righteousness*, which Jesus came to establish in this lower world. Let us examine one or two passages in which this expression occurs, and you will be satisfied that this *must* be its meaning. John the Baptist, in Matthew iii. 2, is represented as exhorting the people to "repent, for the *kingdom of heaven* is at hand." Does he, by this, mean to say, that they were soon to be ushered into *eternity*? By no means: he merely requires them to repent of

their sins, and reform their lives, in order that they might be qualified to partake of the benefits and blessings of the *Christian religion*, which was so soon to be presented to them.

In Matthew xix. 24, our Blessed Master is represented as saying,— “It is easier for a camel to pass through the eye of a needle, than for a *rich man to enter into the kingdom of heaven.*” For a camel to pass through a needle’s eye, is *impossible!* Does Christ then wish, or intend to teach, that it is impossible for a rich man to obtain admission into *everlasting glory?* No: oh, no! Riches, instead of in any way disqualifying a man for *that*, will, if judiciously used,—if spent in the alleviation of distress, and works of liberality,—rather promote than retard a man’s entrance into the realms of joy and light. He merely means that it would be *very difficult*, not impossible—for, the comparison to a “needle’s eye,” like all the Eastern figures, is too strong, and expresses more than was intended to be conveyed—for a rich man to *become a Christian*, in his day, seeing the persecutions and losses to which the professors of Christianity were invariably exposed. Of the difficulty which men had in becoming Christians, in those days, we can form some idea from the fact that, in our Saviour’s lifetime, there were only two rich men among all his followers,—Joseph of Arimathea, and Nicodemus,—and even these two were not his *open* and *avowed* friends; for we are told that one of them came to him “privately, by night,” and the other was his disciple “secretly for fear of the Jews.”

In the same gospel (xvi. 19), Jesus says to Peter, “I will give to thee the keys of the *kingdom of heaven*,” &c. Are we to understand by this, that Christ has formally delivered over to this timid apostle, the power of admitting men into, or excluding men from, the “company of the just made perfect,” hereafter? That, thank God, does not depend upon Peter, or upon any other man inspired or uninspired, but on our “own keeping of the commandments.” No: Christ in these much-canvassed words, merely means to say, that he would give to Peter the power of admitting into the *Christian church*, both from among Jews and Gentiles, all those who were worthy of that honour, and of excluding from it all those who were unworthy.

There is one other remarkable passage in the same gospel, in which this phrase occurs, to which I would wish to refer, Matthew xi. 12:— “And from the days of John the Baptist, until now, the *kingdom of heaven* suffereth violence, and the violent take it by force.” Does Christ by this strong language mean to say, that men were actually taking forcible possession of “the world of spirits?” The farthest from it possible. He merely means that, from the time at which John first exhorted the people to repent, and prepare for the reception

of the gospel, up to the present hour, merely were crowding into the *Christian church*; and he mentions this circumstance in the presence of John's disciples, in order that they might go back and communicate to their master the agreeable news, that *Christianity was rapidly progressing*.

Remember, then, that whilst the phrase, the "kingdom of heaven," occasionally means in the Scriptures, the abode of the righteous hereafter, it more frequently denotes, simply, *Christianity, or the gospel dispensation*; and in meeting with a passage in which it occurs, it will be necessary to use your judgment to ascertain in which of the two senses it is employed.

IV. The word "WORSHIP" is another one which is generally used in an *acquired* sense. This word is now invariably employed as synonymous with *prayer*; whereas, in the sacred volume, it more frequently denotes *civil reverence and respect* than *religious homage*, and was customarily paid, not merely to Jesus Christ, but to all *kings, prophets, and men of authority and distinction*. When we read, in the Bible, of persons having been worshipped, we must not, by any means imagine, that such individuals received *religious adoration*, but simply and solely, that they received the civil respect and deference which was due to their rank. Some, when they meet with a passage in which Christ is said to have been worshipped, think that they have discovered, in this fact, an unanswerable argument for his deity, without ever reflecting, that the very same worship which is said to have been rendered to him, was repeatedly rendered to Daniel (Daniel ii. 46), to Elijah (1 Kings xviii. 7), to David (1 Chron. xxix. 20), to Joseph (Gen. xlvi. 6), to Moses' father-in-law (Ex. xviii. 7), and to Solomon (Psalm xlv. 11); and, of course, would be equally efficacious in establishing *their* deity, as in establishing that of Christ.

But, some will naturally inquire, if the word "worship," is used in two senses in the Scriptures, how are we to know in which sense we are to understand it, in certain places; how are we to know when it denotes mere *civil reverence*, and when *religious homage*? The ordinary English reader, can only discover this by a careful attention to the context of the passage in which the word may occur, and the point which the writer seems desirous to establish; but, the Greek scholar,—if he has only an honest desire to arrive at the truth, and not to uphold a system,—can have no difficulty, whatever, in the matter; for, in the original language, a *different word* is used when *religious service* is meant, from that which is used when *civil respect* is meant.

When *adoration*, in the highest sense, is meant, it is denoted by the Greek words, "aimeo," or "latreno," which words are never applied

to Jesus Christ, but solely to the eternal one ; but, when worship in an inferior sense is meant, it is denoted by the Greek word, "proskuneo," which is frequently applied to Christ, and to all men in authority. If then, Jesus Christ be the proper object of religious worship,—as some maintain that he is,—how comes it to pass, that those words which, in the original language, denote *supreme adoration*, are never once applied to him, but are, invariably, reserved for God the Father, only? This question I have never seen answered ; and, in my mind, it furnishes an irresistible argument against the doctrine of praying to Christ.

In perusing the Scriptures, do not forget, then, that the word "worship," does not always denote "prayer," but very frequently mere "civil reverence."

In another article, I shall consider the real and acquired meanings of the Scripture words, "sinners," "sins," "saints," "saved," and "justified."

J. M.

THE RELIGIOUS AND MORAL ASPECT OF FREE TRADE.

THE great subject of the reform of our commercial policy, which at present absorbs so much of the public attention, is often argued as if it were a mere question of material things : of so many pounds *per cent* profit upon capital—so many shillings a-week of wages—so many loaves a-day for food. And it is most true that the adoption or non-adoption of free-trade principles by any community, will deeply and inevitably affect these interests ; and none but a dreaming visionary will deny that these are, to vast multitudes of persons, interests of great and pressing concern. But, without at all undervaluing their importance, or desiring to sink it one inch below its proper level, we may surely venture to assume that these are not the highest interests of humanity ; that there are considerations more weighty, more valuable, and more durable, than any circumstances of a merely physical kind ; and that to rest the cause of free trade, or the opposition to it, on the mere grounds of the accumulation of wealth, the temporal prosperity, or the material comforts of those who will be affected by the decision of the question, is not to place the subject on its broadest basis, nor to contemplate it in its most commanding aspect. We make no scruple of applying the great principles of religion, justice, and charity, to this, as to every other legislative discussion, feeling well assured that whatever tends most directly and strongly to repress the evil and to develop the good in the spiritual nature of man, will, in the end, be found to promote most effectually even the physical comforts of the community. It is in this light that we would now endeavour to view the question relating to the relaxation of those re-

strictions which have hitherto interfered with the freedom of commercial intercourse between our own country and surrounding nations, both in manufactured articles and in substances used as food.

This question, indeed, is now virtually settled. Debates may be got up in Parliament, and there may be majorities or minorities, on particular points, in the House of Lords or in the House of Commons, and articles may appear in the newspapers or in the magazines, and speeches may be made in public meetings, and there may be the form, show, and outward appearance of a controversy and a struggle; but, nevertheless, the question is virtually settled, and settled on the only basis on which philosophic inquirers had long ago predicted that it must finally rest—the basis of free trade. The principle which has converted to its support statesmen of every class and party, most pledged by former declarations, by political ties, by seeming personal interests, to oppose it—which has enrolled among its advocates the vast majority of the people of the United Kingdom—which, in the course of the last few months, has broken up a strong and compact ministry, placed in power by a majority of one hundred votes in the House of Commons, and by a majority of more than two to one in the House of Lords—which has been, in terms as clear as the forms of official intercourse would permit, propounded to the legislature, to the nation, and to the civilized world, in the Queen's speech from the throne on opening the present session of parliament—is virtually carried. It has received an impulse which no force short of a revolution can now retard. To resist free trade is about as practicable now as to stop the trade-winds. The change is coming, nay, is already come—and whether pleased with it or not, we must make up our minds either to live under it, or to take our flight to those lands—and, alas! they are many—where the principles of restriction and protection yet find favour in the eyes of statesmen and of nations.

But we do not wish to exaggerate the importance of the measures which have been brought forward in Parliament by Sir Robert Peel. They are not abstractedly nor thoroughly free-trade measures. They make a step, however, towards the principle of free trade—a large and important step, larger, probably, than any one expected the prime minister to take—they profess to be founded on a desire to get rid, in a limited period, of every kind of commercial restriction and monopoly; and, unquestionably, the passing of them will leave little difficulty in the way of any future minister who may be inclined to sweep away from the statute-book every vestige of that which was once—rightly or wrongly—denominated “protection to British industry,” and which, under that name, was considered as embodying the first duty of an English commercial statesman. Viewing the subject in this light, we spare ourselves and our readers the trouble of criticising

details, which have been already sufficiently canvassed by friendly and adverse minds, and proceed to point out the moral and religious advantages which we hope will result from the adoption (sooner or later inevitable) of the policy of unrestricted commerce—unrestricted, that is, by any imposts but those which may be levied for the sole purpose of raising revenue.

And, in the first place, it seems obvious that such a policy tends to carry out to its fullest extent, the blessed and holy Christian doctrine of the universal brotherhood of man. The spirit of a local monopoly treats the foreigner as a foe. It looks on him with a malignant eye, as a rival and an enemy. It avows its determination to repress his energy, to deprive him of the advantage that he might draw from his skill and industry, to cripple his resources, and keep him down in the scale of prosperity and civilization. It says to him, in so many words—that, though Providence may have blessed him with knowledge, energy, and perseverance, whereby he can produce many objects that would minister to our own wants and promote our comforts, yet we will not receive them from him, or only admit them into consumption and use, on condition of a heavy duty being previously levied on each article, intended and calculated to lessen his profits, to make the articles which he furnishes for our use more expensive to ourselves than they otherwise would be; and thus to discourage their employment among us, in order to increase the profits of a certain number of individuals amongst ourselves, who are engaged in the production of the same kind of articles. In fact, rather than submit to allow the produce of foreign industry to be sold at a fair market value, regulated by the common-sense principle of supply and demand, the monopolistic policy requires us to subject ourselves and our fellow-citizens to an odious and grinding taxation on almost every comfort of life, and an enhancement in the price of home-produced objects, which often doubles and trebles in amount the injury done by the direct increase of taxation. At present, however, we are only concerned in the effect which such a system must produce on the mind of the foreigner towards us, and on the feelings towards the foreigner which it tends to cherish in our own breasts. It tends to promote and to prolong national heats, jealousies, and animosities. It tends to teach nations to regard each other as natural enemies. In fact, it wages a kind of petty warfare, which is unceasing, against every nation on the face of the earth—not, indeed, a war of cannon-balls and bayonets, but one of exclusions, restrictions, and vexations. Its object is to “vex, harrass, and annoy” our fellow-men, born and resident beyond the precincts of “the four seas”—and if it does not directly seek to put them to death in battle, it at least seeks to cut them off as far as possible from the means of living by the arts of

peace. How opposed such a selfish and unsocial system is to the large and free love which Christ's holy gospel enjoins, it needs no argument to prove. To throw open our ports, our markets, and our warehouses, to the civilized world, is to treat foreign nations as members of the same great family with ourselves, to mitigate those national antipathies which have so often embroiled the peace of Europe and of the world at large, and to disavow and discourage the hateful spirit of war. It farther tends to unite states and empires closely together by the golden link of mutual interests. Commerce and manufactures are bonds of amity, stronger than treaties, oaths, and alliances. The nations which carry on an active and mutually advantageous trade are not likely to take unfounded umbrage against each other, and if any real cause of offence should occur, they are of all nations the most likely to have recourse to rational, peaceful, and Christian methods of settling their disputes. There never was invented a plan so well calculated to prevent wars and bloodshed, and to promote the continuance of friendship, good understanding, and mutual amity, as that of binding them up in securities to the amount of their reciprocal commerce, to keep the peace. Unrestricted trade is the most likely means of realizing the angelic benediction—"Peace on earth, good will towards men."

It is at the same time fraught with the blessings of mutual harmony among the citizens of our own empire. Nothing tends so much to keep alive the spirit of discord in a state as a sense of injury inflicted upon one class, for the real or supposed gain of another. When the manufacturer and the agriculturist exclaimed against the injuries inflicted upon them by navigation laws, intended to benefit the owners of British ships—when the ship-owners, the merchants and traders, the agriculturists and the professional men, complained of the pecuniary losses to which they were annually subjected by the exclusion, or partial exclusion, of foreign manufactures, intended to give a monopoly of the home market to the stocking-weavers of Nottingham, and the silk-weavers of Spitalfields—and while all other classes were engaged in an effort to beat down the laws which gave to the British land-owner a command of the market for provisions,—the state was divided against itself. Each class was struggling against all the rest, and every session of Parliament was looked forward to with expectation or alarm as a grand legislative lottery, or rather scramble, in which certain interests were likely to be "protected," and certain others to be loaded with additional burdens and restrictions, according to the complexion of the times, and the varying aspect of the political planets. The laws of free commerce will put an end to all this selfish and offensive procedure, and to all the feelings which it inspires. As free trade unites the nations in a common brotherhood of states, so it

unites the subjects of each in the tie of a common interest and brotherhood with each other. It says to the different members of the body politic, that a time is come when "Ephraim shall not envy Judah, and Judah shall not vex Ephraim." Each is henceforth to be left free and unrestricted, to put forth its powers and develop its energies, unrestrained by any exclusions or restrictions, intended for the advantage of other classes, and to enjoy, without molestation, the full benefit which it may be able to reap from its skill, activity, and enterprise.

And thus free trade assists in developing the moral and intellectual faculties of man; to raise him to a higher rank in civilization and mental culture; to make him less the creature of accident, of law, of external circumstances; and more the former of his own destiny, the shaper of his own fortunes, the arbiter of his own fate. We cannot doubt that the purpose of the great Creator in placing such a being as man upon this earth, was to promote and reward the development of those capacities whereby he is formed in the Mighty Maker's image; for such is the nature which the hand of Power has impressed upon him, that, let him be placed in a state of freedom, where his faculties have room and motive to expand, and they will expand more and more. Then, if trade be free, the first in intellect and integrity will be first in the career of prosperity, others will imitate the steps by which they have attained their pre-eminence, and thus there will be a rapid progress in the career of intellectual and moral improvement. Freedom of commerce tends to bring about a time when there shall be no contests among mankind, but the peaceful rivalry of mental cultivation, and excellence in the sciences and in the arts of life; when men shall trust less to the force of a protecting law than to the force of their own sagacity, skill, and enterprise; when, in consequence, these qualities shall be increasingly valued in their owners and in the world; and when, as the necessary result of all, they will be increasingly sought after, more extensively developed, and more widely diffused throughout the world.

In this glorious career we are vain enough to suppose and believe that our own countrymen will not be found deficient, as compared with the other nations of the globe. We hope and believe, that, after the feverish excitement of the present struggle, a semblance of a struggle, has passed away—when the phantom of protection, which imposed upon the vision of all, but really protected the interests of none *effectually*, has vanished into the air of which it was made, it will be found, by farmer and land-owner, by manufacturer and merchant, that their own diligence in business, sagacity in discerning, and perseverance in following up the means of improvement, and unbending integrity—the fruit of which is an honest name,—will form their true wealth, and afford a better and more efficient protection than could be afforded by

a thousand acts of Parliament, enforced by fifty thousand officers of customs.

And this leads us to observe, in the last place, that under no other system can we hope to get rid of the hateful crime of smuggling, with its train of attendant evils—a crime from which we fear no branch of protected trade has yet been free, *not even that in corn*, and which, like a canker-worm, is eating into the moral heart of the community.

The writer of these remarks has no wish to conceal his deliberate adherence to the maxims of commercial policy which have been advocated by such philosophers as Adam Smith, Mr. Malthus, Sir James M'Intosh, and Mr. Ricardo; but he hopes nothing will be found in his observations which can be justly offensive to any class of society, or can be deemed at variance with the proper tone of a religious magazine. Indeed, his object has been, not so much to recommend the decision of the great question now at issue in one particular mode, as to point out some advantages of a moral and religious kind, which may be expected to accrue from a decision, which, under the present circumstances of the political world, he deems unavoidable; and he thinks that there are very few of the candid and reasonable persons who are opposed to him on the main question, who will not, on consideration, admit it to be probable that some, at least, of the results which he has specified will be realized from a measure, to which, at present, and upon other grounds, they may look forward with apprehension and alarm. It is the opinion of the present writer, that the alarms now felt on the subject will prove, in a great measure, groundless; and that, while the state, as a whole, will largely benefit, no class or interest will seriously or permanently be injured.

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OUTLINES OF THE HISTORY OF PRESBYTERIANISM, IN
IRELAND.

BY THE REV. H. MONTGOMERY, LL.D.

(Continued from No. II, page 59.)

In the year 1621, the town and Parish of Carrickfergus obtained the services of an eminent Puritan Minister, from England, the *Rev. Jas. Hubbard*. He had been, for some time, a clergyman of the Episcopal Church, near London; but, he resigned his charge, from conscientious motives, and became Pastor of a Non-conformist congregation in the Borough of Southwark. Being there exposed to constant annoyances and dangers, through the growing intolerance of the Established Church, he resolved to settle in Ireland; and having obtained encouragement from his former friend and fellow student, Sir Arthur Chichester, he took up his residence in Carrickfergus.

Accompanied by many of his English friends, and attended by the Scottish settlers of the town and neighbourhood, Mr. Hubbard had a considerable congregation, amongst whom he officiated as the regular Protestant Minister of the Parish, under the sanction of the Bishop of Down and Connor, but without using the Liturgy or observing the forms and ceremonies of the Episcopal Church. His valuable ministry, however, was of short duration, being terminated by his death, in less than two years after his appointment ; and many of his English friends, dispirited by the event, returned to their native country.

Mr. Hubbard was succeeded in Carrickfergus by the *Rev. James Glendinning*, a Scotchman, who had for some time officiated as Incumbent of the Parish of Coole or Carnmoney, in the same neighbourhood. He was a weak, fanatical, declamatory preacher ; and entirely disqualified, either by attainments or discretion, to occupy any ostensible position in the Church. He was therefore induced, on the death of Mr. Calvert of Oldstone, to become Pastor of that rural district, where he created an excitement which I shall have occasion to notice in its proper place.

The next and most important Minister settled in Ireland, about this period, was the *Rev. Robert Blair*, who was a man of eminent abilities and learning, and had been, for some time, a professor in Glasgow College. That situation, however, he magnanimously resigned, on the appointment of Dr. Cameron, as Principal of the University, with the view of bringing it under the influence of Prelacy. Mr. Blair came to Ireland on the invitation of Lord Claneboy, concerning whom a few sentences may not be unacceptable. James Hamilton was a Scotchman of respectable family, and towards the close of the 16th century, he settled in Dublin, ostensibly as the Superintendent of a School, in partnership with one James Fullerton, but, in point of fact, as the confidential agent of James I., then King of Scotland, who was desirous to obtain the interest of an Irish party, in order to secure his accession to the English throne, on the death of Elizabeth. Hamilton and Fullerton were both men of great learning and talent ; and, on the establishment of Dublin College, by the Queen, they were elected amongst its earliest Fellows. In that situation, Hamilton acquired great reputation ; and had the honour of having, as one of his Pupils, the learned and amiable *Ussher*, afterwards the celebrated Archbishop of Armagh. On the accession of James I., that prince did not forget his faithful agents. Fullerton was knighted, made a member of the royal household, and obtained valuable grants of land in the County of Donegall. Hamilton was sent into the County of Down, where he was put into possession of considerable Estates, and became a useful agent in forwarding the King's plans of colonization. In a short time, he obtained the honor

knighthood, and afterwards a patent of nobility, as Viscount Claneboy. His estates descended in his name, until, in the last century, they became vested in two sisters, who were co-heiresses. The elder of these was the mother of the persecuted patriot and genuine Presbyterian, the late venerable Archibald Hamilton Rowan, of Killieleagh; and the younger sister was the mother of the first Lord Dufferin, who also obtained the revived title of Claneboy.

Being himself, therefore, a Scotch Presbyterian, the original Lord Claneboy naturally supported his own countrymen and his own Church; and, consequently, a man so eminent as Mr. Blair was heartily welcomed in Ireland, where he arrived in the year 1623. His own account of his visit and settlement is both graphic and interesting. "When I landed in Ireland," saith he, "I met some men coming from their cups, and all things smelled of rampions, (wild garlic,) so that my prejudice was confirmed against that land: but, travelling next day towards Bangor, I met with so sweet a peace and so great a joy, as I behoved to look thereon as my welcome thither. Retiring, therefore, to a private place, I prostrated myself on the grass, to rejoice in the Lord, who proved the same to me in Ireland which he had been in Scotland. Nevertheless, my aversion to a settlement there continued strong; and, when my noble patron renewed his offer, I was very careful to inform him, that I could not submit to the use of the English Liturgy nor Episcopal Government. 'I know all that,' said he, 'but I am confident of obtaining for you a free entry.' I accordingly preached in Bangor, three Sundays, by invitation of Gibson, the sick incumbent; and several of the aged members of the congregation came to me, in the name of the whole, said they were edified by my doctrines, entreated me to remain, and promised, if the patron's offer of maintenance was not large enough, they would willingly add to the same. On the call of the people, I laid great weight; and Gibson, the dying man, did in several ways encourage me. He was Dean of Down; but professed great sorrow for having accepted the office. He strongly condemned episcopacy; and charged me, in the name of Christ, and as I expected a blessing on my ministry, not to leave the good way whereon I had begun to walk. He then drew my head towards his bosom, with both his arms, laid his hands upon my head and blessed me. Within a few days after, he died; and my admission was accomplished in the following way.

"The Viscount Claneboy did, on my request, inform the Bishop, (Echlin,) how opposite I was to episcopacy and their liturgy; and, at our first meeting, I found him yielding beyond my expectation. He said, 'I hear good of you, and will impose no conditions on you; but I must ordain you, else neither you nor I can answer the law nor

brook the land.' I answered him, that his *sole* ordination would utterly contradict my principles; but he replied both wittily and submissively, 'Whatever you account of episcopacy, I know you account a Presbytery to have a divine warrant. Will you not then receive ordination from Mr. Cunningham (of Holywood) and the adjacent brethren, and let me come in among you in no other relation than a Presbyter?' This, I could not refuse; and so the matter was performed on the 10th of July, 1623."

From this narrative it is evident that the Bishop was a wise and tolerant man, who was more anxious to promote the cause of truth, than to maintain the exclusive power of his Church. It is probable, indeed, that being a Scotchman, he was a Presbyterian at heart, and very little concerned about forms of ecclesiastical discipline and modes of worship, so long as he was permitted to enjoy his own comfortable revenues in peace. He was the founder of the Echlinville family, in the County of Down—a family always distinguished by amiable dispositions, if not gifted with the worldly prudence of their venerable ancestor.

Of Robert Blair, one of his cotemporaries says, "he was a man of notable constitution, both of body and mind: of a majestic, awful, yet affable and amiable countenance and carriage; thoroughly learned, of strong parts, deep invention, solid judgment, and of a most public spirit for God. His gift of preaching was great; and he often spent days and nights, in prayer alone, and with others." There can be no question but the zeal, the piety, the intrepidity, and the great moral excellence of this eminent man, largely contributed, as we shall afterwards see, to the establishment of the principles of Christian liberty in Ulster. He laboured indefatigably, in conjunction with Cunningham, of Holywood, for the diffusion of Presbyterianism, in the north-eastern districts of the County of Down; and soon found an influential and valuable fellow-labourer in the same quarter.

This was *James Hamilton*, nephew of Lord Claneboy, who had been educated for the ministry in Scotland, but had for some time filled the office of Agent to his Uncle. Blair duly estimated his talents and virtues, and saw, moreover, the weight which a man so connected would add to the good cause which he had so much at heart. "I, therefore," says he, "invited Hamilton to preach in my pulpit, in his Uncle's presence, who, till then knew nothing of the matter; for we were afraid his Lordship would not readily consent to part with so faithful a servant: but, having once heard his nephew, he did put more respect upon him than before, and had him ordained by Bishop Echlin, in the year 1625, to the holy ministry, at Ballywalter, where he was both diligent and successful. And, notwithstanding he had many temptations to join episcopacy, and might

easily have obtained great promotion in that way, yet the Lord did graciously preserve him from being ensnared by those baits, and made him very instrumental in promoting his work."

Such were the Fathers of Presbyterianism, in Ulster—humble, zealous, faithful, pious men, who, in obedience to the dictates of conscience, gave up home, kindred, convenience, and earthly support, to find an asylum for what they believed to be truth, and knew to be liberty, in a country and amongst a people, poor, uncivilized, and disunited. Let us think what we may of their religious opinions and calvinistic austerity, we cannot fail to admire and to venerate their stern integrity, their noble sacrifices, their Christian devotedness, and their exemplary lives. I am proud of belonging to a Church founded by such men, without the countenance and support of earthly power—a Church based upon the affections of the people, and designed to secure their liberties—a Church composed of members voluntarily associated for religious exercises, with no head but the Lord Jesus Christ; and no recognized Creed but the Sacred Scriptures—a Church which, in its original principles, I believe to possess the only elements of a Church universal! One cannot be surprised that such Pastors found a "willing people;" or that some degree of enthusiasm was produced by a new and awakening style of preaching. Mr. Glendinning, of Oldstone, a man of feeble mind, heated imagination, and violent declamation, was mainly instrumental in producing a considerable degree of fanatical excitement. One of his brother Ministers gives the following account of himself and his exhibitions. "He was little better than distracted, and did afterwards actually become so. He preached to them nothing but law-wrath, and the terrors of God for sin: and, in very deed, for this only was he fitted, for hardly could he preach any thing else. But behold the success: the hearers finding themselves condemned by the mouth of God, fell into such anxiety and terror of conscience, that they looked upon themselves as altogether lost and damned. I have myself seen them stricken into a swoon with the word: yea, a dozen in one day carried out of doors, as dead; so marvellous was the power of God smiting their hearts for sin, condemning and killing." Such scenes produced by the preaching of a maniac must have been very distressing to sober-minded Christians; and we cannot avoid feeling shocked that they should have been seriously ascribed to "the power of God," by any sane minister of religion. Those things occurred, however, more than two hundred years ago, amongst an ignorant people, and under peculiar circumstances: but what shall we say of similar, and even more revolting scenes, in our own days? What shall we say of the madness and demoralization of "the evangelical Camp-meetings" of America, or the scarcely less shocking "Revivals," in the Churches

of Scotland, within the last four years? We can say nothing, but that human nature is always the same—that knaves and fools are always to be found—and that, in religious concerns, when men once permit imagination to usurp the throne of reason, there is no end to errors and absurdities!

Happily, however, for the cause of early Presbyterianism, in Ulster, there were wise and Christian men to counteract the baneful effects of James Glendinning's unfortunate ravings. The prudent John Ridge, of Antrim, and the sagacious Robert Blair, of Bangor, devised the means of not merely *undoing* the evils produced by their weaker brother, but even of turning them to good account. They saw that the fanatical excitement which had spread over the whole valley of the Six-mile water, might easily be cooled down to a temperate heat, and made to settle into a steady and rational religious sentiment. They, therefore, instituted a regular “Monthly Meeting,” at Antrim, which was much frequented by the laity of the surrounding districts; and at which four of the Ministers preached moderate, edifying, and suitable discourses. Afterwards the leading laymen and ministers usually spent two days, according to Mr. Patrick Adair, “consulting as to the best method of cherishing piety in the Land, to the extirpation of Popery.” “In this work,” he farther adds, “God was pleased to bless them with wonderful success, in a few years; so that a very coarse people were brought to a considerable degree of civilization, and an irreligious people to serious and pious courses.”

Out of these monthly meetings sprung the custom of “Quarterly Communions,” in Antrim, which concluded the business of every third month. To these, great numbers resorted, even from distant places, so that the natural curiosity of the people became the means of their conversion. “Thus cheered by success, the Ministers exerted themselves with indefatigable diligence, to the approbation of all moderate and sober Episcopilians; and particularly of Archbishop Ussher, with whom Mr. Blair was well acquainted, and from whom he and his Brethren received great applause, for their zeal, prudence, and piety.”

This great comfort and success, in Ireland, induced many settlers, both lay and clerical, to come from Scotland, where the Presbyterians continued to be much disturbed by the incessant efforts of the King to establish Episcopacy. Amongst the most celebrated of the Ministers, who came over about this time, were the following:—

1. *Josias Welsh*, the grandson of the stern Scottish Reformer, *John Knox*. He had been educated at Geneva, and was subsequently appointed to the Professorship of Latin, in Glasgow College. He resigned his Chair, along with his friend and colleague, Robert Blair,

by whom he was exhorted “to come to Ireland, where he would find work enough, and success also.” Thus encouraged, he arrived in Ireland, in the year 1626, and obtained ordination from his near relative, *Knox*, the mild and tolerant Bishop of Raphoe, who had been a Minister at Paisley, but had readily exchanged his insecurity as a Scotch Presbyterian, for the affluence of an Irish bishoprick. Both he and John Knox were of the Knoxes of Ranfurly, in Renfrewshire, from which their kinsman, Knox of Dungannon, has lately adopted the title of his earldom. Josias Welsh preached for a short time at Oldstone, in the room of the unfortunate Glendinning, who, in a fit of mental derangement, had gone to visit the Seven Churches of Asia. Afterwards, he became chaplain to Captain Norton, of Templepatrick, who, being absurdly irritated at his only daughter for an imprudent marriage, sold his estate to Captain Henry Repton, brother-in-law of Sir John Clotworthy, and left the country. Welsh, however, received equal countenance from his new patron (the ancestor of the present Lord Templetown), and exercised a very popular and successful ministry at Templepatrick, where a tombstone still records his death, in the year 1634. Mr. Blair, with several other friends, was sitting at his bed-side just before he expired; and, although it is alleged that “he used many gracious and edifying discourses,” it is also admitted that “he had some wrestlings.” After a period of silence, he exclaimed, “Oh, for hypocrisy!” as if some sting of conscience had been felt; but Mr. Blair very dexterously turned the exclamation into a source of triumph. “Ah!” said he, “see how Satan nibbles at his heel, when he is going over the threshold of Heaven!” I do not wish to insinuate, however, that Welsh was either a hypocrite, or, in any other sense, a bad man. On the contrary, I believe he was a truly worthy and faithful Minister, according to his own views of Divine truth.

2. In the parish of Donegore, adjoining Templepatrick, another Scotchman, *Andrew Stewart*, became Minister, in the year 1627. He is reported to have been “a man very straight in the service of God—a learned gentleman, and a very successful Minister of the Gospel. He attended the funeral of Welsh, from which he returned, fully convinced that his own was at hand; and he only survived his friend one month! That he was a man of talent is probable, from the number of eminent men amongst his descendants. His son was Minister of Donaghadee, from 1645 until 1671. His daughter married his successor, in Donegore, the Rev. Thomas Crawford; and their son, Andrew Crawford, was Minister of Carnmoney until the year 1726. His son, Thomas Crawford, was Minister of Crumlin, from 1724 until 1782—a period of 58 years; and I well remember having heard my own father and other aged persons, speak of his great ability and excellence as a

Minister, and especially of his being one of the torch-bearers of “ New Light,” as anti-Calvinism was then called. Mr. Crawford, of Crumlin, had three sons, all greatly distinguished in their respective walks of life. The Rev. William Crawford, D.D. of Strabane, and afterwards of Holywood, was an eminent scholar, and pleasing writer, who for some time presided over a seminary, at the former place, for the home education of Presbyterian Ministers. Dr. Adair Crawford is well known to the world, as one of the most distinguished scholars and physicians of his age; and the late Dr. Crawford, of Lisburn, my own early and kind friend, is still well remembered over Ulster, as one of the first medical practitioners of his day, and amidst a host of eminent competitors. These three remarkable men, and their admirable sister, lately deceased, were the cousins-german of the late Elizabeth Hamilton, one of the most elegant and instructive female writers that ever conferred honour upon her country, and benefits upon mankind. There is something exceedingly interesting in following down the stream of life which has issued from a pure fountain—especially when, as in the present case, it not only increases in volume, but also in power, and in beauty, as it rolls onward to the ocean of eternity.

3. The exact time at which the *Rev. George Dunbar* came to Ireland, I have not been able to ascertain; but it was probably about the year 1627. He had been for a considerable time Minister of Ayr, and was twice expelled from his parish for refusing to submit to Episcopalian authority. When the messenger of the High Commission Court came, on the second occasion, to drive him from his home, his young daughter, turning upon the minion of unjust power, nobly exclaimed, “ What, and is Pharaoh’s heart hardened still ? ” But her father, relying upon God’s protection, calmly told his wife “ to provide the creels again.” Mr. Dunbar preached for some time at Carrickfergus, afterwards at Ballymena, and finally at Larne, where he had a good congregation, chiefly of Scotch settlers, amongst whom was Captain Patrick Agnew, the worthy ancestor of an honourable line of Presbyterian descendants, reaching to the present day, in the same vicinity.

4. One of the most eminent of the Scottish Ministers who came to Ireland, was the *Rev. John Livingston*, who had been silenced by Spotiswode, bishop of St. Andrews, for his opposition to Episcopacy, in the year 1627. He came to Ireland, in 1630, on the invitation of Lord Claneboy, and received a unanimous call from the parish of Killinchy, in the county of Down. Echlin, the bishop, had, however, become less tolerant, since the ordination of Mr. Blair; so that Livingston was compelled to seek admission from Knox, of Raphoe. Of this proceeding he himself gives the following account :—“ When I delivered my letters from my Lord Claneboy, the Earl of Wigton, and some others, he said he knew my errand—that, like Welsh and

others, I had scruples respecting Episcopacy, and that he thought his days had been prolonged to do such offices—that I must preach at Ramullen, on Sunday, and he would afterwards find some neighbouring Ministers to ordain me by the imposition of hands, according to the Presbyterian form. He then gave me the Book of Ordination, and said that I might draw a line over anything I scrupled, and it should not be read; but I found it had been so marked by others, that I needed not to mark anything: so, the Lord was pleased to carry that business far beyond anything that I had thought." Of this virtuous, upright, and able man, I shall have other opportunities to speak, in the course of these "Outlines;" and I shall therefore suspend my narrative at this place, in order to direct attention to a few circumstances, in my estimation, worthy of remark.

1. From the settlement of Mr. Brice, in the year 1613, until that of Mr. Livingston in 1630, or during a period of seventeen years, Presbyterianism had been making a slow but steady progress. At the same time, it took no root, except amongst the colonists from Scotland, and those that had been English Puritans. Few or no Roman Catholics were converted; and the genuine adherents of the English Establishment neither liked the simplicity nor the austerity of Presbyterianism. Hence it was confined to a small portion of the counties of Antrim and Down, both from the causes already mentioned, and the impossibility of procuring Ministers to go into other portions of the Province. It is worthy of remark, too, that those districts in which it first obtained a footing, through the zealous labours of the devoted Ministers to whom I have already referred, are, at this day, still the most extensively Presbyterian of any portion of Ireland.

2. There was, at this early period, an evident compromise between Presbytery and Prelacy, arising, I suspect, not so much from their mutual love, as from their mutual wants. The Prelatists could not find Ministers to supply the Churches from which the Catholics had been ejected, and therefore connived at the induction of Presbyterians, to keep up some form of Protestantism, in the country. On the other hand, the Presbyterians, having no places of worship, and being unable, as a body, to support their Pastors by voluntary contributions, bowed, to some extent, to Prelatic authority, in order that they might legally enjoy both the Churches and their revenues. This compromise between the two parties would not, perhaps, stand the test of rigid principle; but we live amongst circumstances too different from those which then existed, to be very competent or impartial judges of what our ancestors ought to have done; and we should farther remember, that the Scotch Presbyterians always maintained the pro-

priety of an Established Church, so that their objections did not lie against the *substance* of the Establishment, but against *forms*, which, in their case, were either expressly waived, or not enforced. Under these circumstances, the Presbyterian Ministers were supported in one or two ways—either by the Tithes of the parish, or by a fixed stipend paid to them by the Patron, who applied the Tithes to his own use. This latter mode was the more common of the two; and Lord Claneboy seems to have adopted it universally; which may probably account, to some extent, for his early favour to Presbyterians, as their Ministers were content with a small endowment. It is not improbable, that Lord Chichester pursued the same course; for, until this day, I believe, that the rectorial, or Great Tithes, over most, if not the whole, of the Donegall Estates, are enjoyed by the Landlord, or rented by him to other Lay Impropriators. Such, indeed, is commonly the case over almost all Ireland; so that the church did not obtain all the plunder of Catholicism. Be this as it may, the early Presbyterian Ministers were poorly supported; and, had it not been for voluntary gifts from the more wealthy members of their flocks, many of them would have been in absolute destitution.

3. It has been repeatedly asserted, that all our early Ministers were *Creed-bound Calvinists*. Calvinists, I believe, they were, or at least professed to be; and, perhaps, some of them may have signed Confessions of Faith, before they came to Ireland; but, I repeat what I formerly stated, that, in this country, they were Christian freemen. No man was answerable to another for his opinions; and no Standard of Faith was recognized but the Bible. They brought with them a higher principle than Calvinism. They had fled from ecclesiastical tyranny at home; and they had not yet learned the disgraceful inconsistency, of binding fetters, either upon themselves or others, by which some of their descendants have, in late years, become so unenviably distinguished. They may have been lovers of Calvinism, but they were more ardent lovers of liberty; and we can trace that leading principle of their conduct, in the present state of the churches which they founded.

Ballycarry, their *first* settlement, has been, and is, Non-subscribing and Unitarian. The same statement applies to Holywood, their *second* settlement—to Antrim, their *third*—to Templepatrick, their *seventh*—to Larne, their *ninth*—and to Killinchy, their *tenth*. Thus, *six* of the original congregations out of *ten*, maintain the apostolic privileges of Doctrine and Church Government; whilst Bangor, if not Unitarian, is decidedly Non-subscribing; and, in Carrickfergus, we have a new Unitarian Society. Donegore has a large body of independent Farmers, to many of whom I still feel grateful as my

own steady friends and supporters, more than thirty-six years ago ; and, notwithstanding the various disastrous selections of Pastors which they have since made, in relation to their doctrinal opinions, I am confident that the spirit of free inquiry and manly independence has not yet become extinct, amongst a yeomanry as intelligent and prosperous, as any in the kingdom. Ballywalter, I acknowledge to be dark enough ; but, its people mingle with our spirited congregation of Greyabbey ; and, even within its own bounds, I am convinced that there are many thinking and liberal-minded men, who will not long bow their necks to the heavy yoke imposed upon them, by the General Assembly of the Irish Presbyterian Church.

On the ground, therefore, of unquestionable historical facts, as well as upon the principle of “ the tree being known by its fruits,” I claim and venerate the early Fathers of the Presbyterian Church in Ireland, as Christian Freemen—Trinitarians perhaps, Calvinists perhaps, as individuals—but, imposing no yoke upon others, and submitting to none themselves, except the yoke of Christ. Thus it was, that “ the Pilgrim Fathers,” Calvinists though they were, carried out the spirit of civil and religious Liberty to “ the wild New England shores:” They sometimes so far forgot their principles, indeed, under the sinister influence of their ambitious and tyrannical clergy, as to inflict upon others the very persecutions from which they, themselves, had fled, but still the spirit of liberty remained unbroken, and they were the first to assert, and the bravest to maintain the complete independence of their adopted country. But, did they stop here? No: the same spirit which caused them to burst the yoke of political bondage, led them, in later years, to vindicate their Christian rights; and with the exception perhaps of Geneva, the birthplace of Calvinism, New England in America, is now the most enlightened, and the least Calvinistic country, on the face of the earth. That Presbyterianism will yet reassert its ancient independence, in Ireland, I do not entertain the slightest doubt; and it is the bounden duty of the three Non-subscribing Bodies that faithfully maintain the original principles of their Fathers’ church, to be instant “ in season and out of season,” in the diligent use of all Christian means for the extension of truth and liberty.

So far as my narrative has yet proceeded, it will be seen that the introduction of Presbyterianism into this country, if not marked by any striking events or great success, was at least distinguished by the purity, zeal, and disinterestedness of its Ministers. The Episcopal Church, also, appears to have acted with singular good feeling and moderation. Those were the halcyon days of Protestant Dissent; and it seems to be a not inappropriate place in my narrative, at which to pause, for the present *Number*, amidst scenes of peace and unity,

and forbearance, as honourable to all the parties concerned, as they were conducive to the extension of Christian charity and social improvement. Next month, I shall be compelled to review events more influenced by human passions, and less imbued with the spirit of the Gospel.

(*To be continued.*)

LETTERS BY MRS. DANA.

We are indebted to the November number of the *Christian Examiner*, for the following interesting extracts from letters just published by Mrs. M. S. B. Dana of Charleston, South Carolina, in which she states and vindicates the principle of Unitarian Christianity: principles which she had been taught from childhood to avoid as dangerous and soul-destroying, but which the study of the Bible has convinced her to be the truth of God. We learn from the notice of Mrs. Dana, in the *Examiner*, which, from the initials, we presume to be from the pen of Dr. Gilman of Charleston, S. C. that she is the daughter of a highly respected and influential clergyman of South Carolina, and that she was nurtured in the very arms of Calvinism, and rocked into growth upon its exclusive lap. Mrs. Dana has acquired much popularity by her poetical writings, and is known in this country as well as in America, as the authoress of the "Southern and Northern Harps," and other compositions. She has lent much aid to the Temperance cause in the United States by her pen. Her character, abilities, writings, and connexions, have drawn much attention to her recent change of opinions, and will secure a wide circulation for her letters in reply to arguments in support of the doctrine of the Trinity.

C. J. M.

December, 1845.

"January 19th, 1845.

"**MY KIND AND VENERATED PARENTS**,—It has become my solemn duty to make to you an announcement, which, I fear, will fill your hearts with sorrow. Would to God, that I could save you from the pain, which, from my knowledge of your views and feelings, I am sure awaits you; but I believe, as God is my judge, that *truth* is dearer to me than life itself, and I dare no longer disavow the sentiments, which, after thorough, and *honest*, and prayerful deliberation, I have at length adopted.

I will keep you no longer in suspense, but will proceed to declare, that I do not now believe that my blessed Lord and Saviour Jesus Christ is the Supreme God. I believe that there is but *one* God, the Father, of whom are all things, and one Lord Jesus Christ, by whom are all things. I believe that "all power," was *given* unto him in heaven and on earth; that he was the Messiah predicted by the Old Testament writers, who, in the fulness of time, came into the world with a commission from God, and full power and authority to do the work which God had given him to do. In other words, after long and earnest deliberation, much diligent study of the Holy Scriptures, and

fervent prayer to God for the assistance of his spirit, I conscientiously and firmly reject the doctrine of the Trinity.

This doctrine was a part of my education. I received it, as many others do, without thorough investigation, though, I must confess, it has often perplexed me beyond measure. Still I held it, as it seems to me all must do, as a strange mystery, which I must not attempt to comprehend; not considering, that a mystery does not necessarily suppose an incomprehensibility; and losing sight of the danger of admitting what now appears to me to be an impossibility. It is impossible for me, and I now perceive that it has always been impossible to make one of three, or three of one—one perfect and infinite being equal to three perfect and infinite beings. There may be gifted minds capable of comprehending this doctrine, but such is not mine. It is plain to me now, that I have all my life been worshipping three distinct beings; never having been able, with the most strenuous efforts, to combine the three in my own mind so as to form a simple idea. But now I bow to the divine authority, when I hear Jehovah saying, 'Hear, O Israel, the Lord thy God is *one* Lord.'

But to return. So anxious have I always been for clearer views upon this point, that I have eagerly read everything upon the Trinitarian side of the question which came in my way; yet always without the satisfaction so desirable to an honest and inquisitive mind, and always with the same melancholy feeling, that it was *a strange mystery*; though I still felt *bound* to receive it."—Pp. 1—3.

"When the subject first presented itself fully and distinctly before my mind, in connection with a desire and a determination to give it a complete investigation, I felt an instinctive fear, almost a *horror* at my presumption. I took Dr. Dwight's sermons upon the divinity of Christ, and tried to be convinced that I had all my life been in the right—I read them over and over again—I had anxious days and sleepless nights; and even in my dreams my visions were of three distinct Gods, entangled together in dreadful and inextricable confusion. Thus was I driven to the examination of the subject with a power which I could not withstand.

My chief source of information has been the New Testament, and especially the Gospel of John. I endeavoured to read with an unprejudiced mind, and a teachable spirit, and to explain passages of *doubtful import* by those which could admit of *no possible mistake*. While thus reading, the doctrines of the absolute unity of God, and of the *derived* power and authority of his son, shone forth from every page of the blessed volume with a brightness and a clearness perfectly convincing to my wondering mind. I could no longer resist the mass of evidence which seemed fully to establish the superiority of the Father to the Son. I found that Christ always spoke of himself as

inferior to his Father, of his power and authority as derived from his Father—and it seemed to me that, if the case were otherwise, (with humility let me say it), our blessed Lord had studiously endeavoured to mislead us.”—Pp. 5, 6.

“ And now, when I sit down seriously to compare the system of doctrines with which I have so long been fettered, with those under the influence of which my freed spirit now joyfully springs to meet its benevolent Creator, I cannot but exclaim, ‘ thanks be to God, who hath given me the victory, through my Lord Jesus Christ!’ My mind is disenthralled, disenchanted, awakened as from a death-like stupor—all mists are cleared away—and this feeling of light, and life, and liberty, arises from a delightful consciousness that I have learned to give the Scriptures a rational and simple interpretation, and that, on the most important of all subjects, I have learned to think for myself.

My views of my Lord and Master are dearer to me than ever before, because they are more definite. He is still my Saviour, and the Saviour of the world—the instrument chosen by his Father through whom to bestow his unmerited mercy; a willing instrument, for he delighted to do his Father’s will; an all-sufficient instrument, for *all power* was given unto him. I believe that a living faith, which will lead us to imitate him, is the only ground of our salvation; but, while I fully believe in the divinity of his character and of his mission, I do not believe that he was the supreme God himself. I believe in the efficacy of his death—the most striking circumstance of his history—for it was *the seal of a new and better covenant*—an evidence of his divine commission, and of his devotion to his Father’s will; without which he would not have given us such an assurance of the glorious certainty of a resurrection, by being himself the first-born from the dead; without which his work would have been incomplete, and much less calculated to affect our hearts, to bring us to repentance, to lead us to God, and to save our souls.

You cannot suppose, my beloved Parents, that I have embraced these opinions hastily or carelessly. It is painful to expose oneself to the charge of fickleness, and it is very painful to separate oneself from those who are near and dear; but God is to be my Judge; to Him alone I must answer for my opinions; to my own Master I must stand or fall; and I dare not disavow what, upon mature deliberation, I believe to be the truth. I love you, God knows how well! but I love the *truth* better; and your blessed Saviour and mine has said, ‘He that loveth father or mother more than me, is not worthy of me.’ If then I embrace in my heart the doctrine which appears to me to be taught by Christ himself, must I not avow it?”—Pp. 8, 9.

To a correspondent whose arguments in behalf of Calvinism she

has encountered with a masterly logic, she concludes in this elevated and impassioned strain :—

“ After all that I have said, my dear Sir, after plainly stating to you how Calvinism appears to me now, you will not wonder that I dread and fear it. I regard it almost as I would some venomous serpent, from whose fangs I have but narrowly escaped. Too long has it been coiling itself around my struggling spirit. That its poisonous fangs have not reached my vitals, I owe to that wonderful Providence of God which has protected me from harm, and at length, provided a way of escape. He has given me strength to struggle on, till, at length, I have thrown the monster from me. I bless God for my escape.

You will perhaps think that this is unreasonably strong language ; but if you only knew how I have suffered—how my whole life has been clouded over by this gloomy faith—how, even in moments when I have been joyfully welcoming the pure beams of the Sun of Righteousness, its dark cloud has frightened me from afar, its low muttered tones of thunder have reached my ears, like a sound foreboding evil—you would not think my language too impassioned. Be it so or not, it is just as I feel.

My religion is my all. Without it what should I be, or what should I do? Without it, how, in my early years, could I have borne the changes and sorrows which have fallen to my lot? I love my religion dearly, for it has been emphatically *my friend*. Then, if I have been able conscientiously to give up all that was dark and debasing about it, while I keep all that is bright and elevating, how can I be too thankful? How can I speak too strongly? I sometimes wonder why, before I had proved the all-sustaining power of religion in my own experience, I did not give way to skepticism, and become the victim of infidelity. I cannot but remember the shocking doubts which sometimes found their way into my mind ; doubts which sometimes made me miserable for weeks together. Rebellious and unworthy thoughts of God, my heavenly Father and Friend ; how they used to haunt and torture me! They grew out of my creed. To a person of my ‘mental constitution,’ if I thought about it at all it could not be otherwise. I could not teach myself to reconcile contradictions. I could not school myself to receive what always seemed to me absurdities. I never examined them deeply. I *tried* to believe them, but tried without success ; or, at most, it was a strange sort of belief, against my better judgment.

It was an extorted faith. I feared to believe otherwise. And soon the time came, when, under the pressure of deep affliction, religion became absolutely necessary to me. I clung therefore to the practical and truthful, shutting my eyes upon all the rest. I have, indeed,

endeavoured to indoctrinate myself—to *understand* what I thought I *must* believe, and to fill my mind with arguments for that belief; but I never before now *thoroughly* examined the question, whether those opinions were true. I never *myself*, and I confess it with sorrow, brought them meekly to the law and to the testimony, to judge, by my own reason, *whether they could be found there*. I was *afraid to doubt*. And in regard to the *Trinity*, I did not doubt it till lately.”—Pp. 131, 132.

“ For my part, I thank God that *I am free*. ” I breathe the air of religious liberty, and it revives my soul. I raise my unshackled hands in gratitude to heaven, and sing aloud for joy. But still I remember the struggle—the conflict between light and darkness—the despairing avowal of a belief which was revolting to my very soul; it was wormwood and gall; my soul hath it in remembrance.

My eyes are now opened to behold the truth, and beauty, and symmetry, of another faith than yours, and not all your declarations and bold assertions can turn what I behold, into *what you assert it to be*. Show me another scheme of faith, and let me compare it with the Bible, but do not attempt to frighten me by hard names and dark pictures of your own creation. It is easy to dress up a hideous figure, and call it Unitarianism, but those who are choosing for eternity will not be very readily deceived by any such imaginary creation.”—P. 134.

POETRY.

TIMES GO BY TURNS.

[ROBERT SOUTHWELL, from whose works the following poem is selected, was born in the year 1560, at St. Faiths, Norfolk. When very young, he was sent by his parents, who were Romani Catholics, to be educated at the English college at Douay, in Flanders, and from thence to Rome. He afterwards returned to his native country as a missionary, and soon fell under the grasp of a bloody law, enacted in the reign of Queen Elizabeth, which threatened all members of his profession found in England with death. He was taken prisoner in 1592, and committed to a dungeon in the Tower so noisome and filthy that, when he was brought out for examination his clothes were covered with vermin. Being found guilty, on his own confession, of being a Romish priest, he was condemned to death, and executed at Tyburn. He wrote some of his best poems in prison, and it is remarkable that in these compositions, no traces of angry feeling against any human being, or any human institution, are to be found.]

The lopped tree in time may grow again,
Most naked plants renew both fruit and flower;
The sorriest wight may find release of pain,
The driest soil suck in some moistening shower:
Time goes by turns, and chances change by course,
From foul to fair, from better hap to worse.

The sea of Fortune doth not ever flow,
She draws her favours to the lowest ebb;
Her tides have equal times to come and go,
Her loom doth weave the fine and coarsest web;

No joy so great but runneth to an end,
No hap so hard but may in time amend.

Not always fall of leaf, nor ever spring,
Not endless night, yet not eternal day ;
The saddest birds a season find to sing,

The roughest storm a calm may soon allay.
Thus, with succeeding turns God tempereth all,
That man may hope to rise yet fear to fall.

A chance may win what by mischance was lost,
The net that holds no great, takes little fish :
In some things all, in all things none are crossed,
Few all they need, but none have all they wish.
Unmingled joys here to no man befall ;
Who least, hath some ; who most, hath never all.

INTELLIGENCE.

MORE "ORTHODOX" LITIGATION.

SEVERAL reverend divines of the "orthodox" persuasion, who belong, or did belong, or claimed to belong to the Synod of Munster, have stepped forward to engage their Unitarian brethren of the same religious body in renewed litigation ; and the proceedings threaten to be tedious, complicated, and ruinously expensive. *The whole Synod of Munster are arrayed as plaintiffs or defendants in a Chancery suit.* The bill has been filed in the name of the Rev. Ministers of Fermoy, Limerick, and Summerhill ; and the object appears to be to compel the Synod to admit the plaintiffs, *and all others whom the Presbyter of Munster* — a mushroom society of orthodox ministers, set up by George Mathews, Esq. of her Majesty's Castle of Dublin, in opposition to the discipline of the Synod — *may ordain* to a share in the Widows' Fund belonging to the Synod ! The defendants answer that they are quite willing to give an interest in the Fund to the Ministers of any old Congregations which are specially mentioned in their books, as constituent members of the body, or as having had their claims at any time recognised to a share in the benefit of that institution, notwithstanding the irregular manner in which these ministers may have been appointed. But defendants object to have these ministers — professing, as they do, principles in utter opposition to the recog-

nised bond of union in their body, and ordained in violation of their synodical discipline — thrust in upon them as members of their Synod, or as entitled to take part in its proceedings ; and they further refuse to give any share in the benefit of the Fund, to the ministers whom Mr. Mathews has nominated or may nominate to his mushroom congregations in the South.

UNITARIANISM IN BIRMINGHAM.

In Birmingham, since the year 1769, the two eldest societies of the Unitarians have supported a charity school, in which they clothe, maintain, and instruct children from the age of nine to fifteen, the numbers averaging from thirty-five to fifty. The annual cost is about £500, which is raised by the members of these two congregations. Their Sunday Schools commenced about the year 1784, in Dr. Priestly's time, with about sixty scholars ; they rapidly increased — they were first opened by the Dissenters of Birmingham. The schools now belonging to the four Unitarian congregations, including the children attending the Domestic Mission Schools, number nearly, if not quite, *two thousand*. They are instructed by 250 gratuitous teachers, and the volumes in their several libraries amount to 4837. The money collected among the four congregations for religious and benevolent objects during the last year, amounts to £1000.

UNITARIAN CONGREGATION OF
TAUNTON.

A meeting of the members of this congregation took place on Tuesday Evening, December 30th, at 5 o'clock. After tea, the proceedings of the evening were opened by the children of the singing-class singing a hymn, suitable to the occasion. A statement was then given by the minister (the Rev. M. Montgomery) respecting the various benevolent institutions connected with the society. The Sunday School at present numbers about seventy children. The Provident Society has thirty-six families of the poor under its care. The Dorcas Working Society is in active operation, and the various garments made by the ladies belonging to it are sold for half the price of the material. The Tract Society is also extensively useful, there being 150 tracts exchanged weekly through the town, exclusive of those that are distributed among the congregation, and many

of the members have offered their services as tract-distributors during the coming year. A Blanket Society, for lending blankets during the winter, also exists, and is of increasing benefit. During the winter a weekly meeting takes place in the vestry for the discussion of religious and controversial subjects, and these meetings are becoming increasingly attractive.

PRESENTATION.

The First Presbyterian Congregation of Downpatrick, on the first day of the New Year, presented their excellent pastor, the Rev. S. C. Nelson, with a handsome pulpit gown and a purse containing one hundred guineas. No act of kindness from a people to their minister was ever better merited than this; and it must be gratifying to Mr. Nelson to know that his exertions are so honourably appreciated by those who have the best opportunity of judging.

OBITUARY.

DIED — On the night of the 3d of August, in the wreck of the emigrant ship *Cataraqui*, Margaret, wife of Mr. Campbell, Melbourne, New South Wales, and eldest daughter of Mr. Samuel Manderson, Ballyclan, near Crumlin; and at the same time, Josias Campbell, her only son, in the 14th year of his age. Seldom has it been our duty to record the departure of a more amiable and excellent woman, or of a more interesting youth than her son. Mrs. Campbell will long be remembered in the neighbourhood where she lived, as one who faithfully performed the duties of her station, and manifested in her character the virtues of the sincere and unaffected Christian.

Died — On the 16th November, aged 63 years, Mary Anne, relict of the late Mr. Hugh Marshall, of Warrenpoint. Throughout life she maintained an excellent character: her many virtues endeared her to her family, and deservedly gained her the esteem of all who knew her. By her death, society has lost a valuable member, and her family an affectionate and indulgent parent. She possessed a mild and benevolent disposition, and proved by her conduct and conversation, her anxious wish to discharge all the duties of the Christian life. Her mortal remains were accompanied to the place of interment by a respectable number of relatives and friends.

TO CORRESPONDENTS.

We feel much obliged by the friendly suggestion of the Rev. J. M'Dowall, and shall endeavour to attend to it in future.

If "Mary" will allow us to select four verses from the twelve she has kindly sent us, we shall be happy to publish them.

We regret that we must decline the verses entitled, "Jesus shall be my Guide."

It is requested that all communications intended for insertion in the *Irish Unitarian Magazine* will be forwarded not later than the 10th of the preceding month, (if by post, prepaid) to 28, Rosemary-street, Belfast.

THE

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VOL. I.

HISTORY OF THE TRINITY.

ON Monday, the morrow of St. Michael, Mistress Bouchier, her sister Emma, Master Brandon, and Sir Francis Farel, conversed together on religious subjects, in Mistress Bouchier's library.

In answer to a question from Sir Francis, Mistress Jane replied, "The Christian ministers of the first four centuries, and especially the fathers, were nearly all of them Platonists in philosophy, like all the educated people of those times, both heathen and believers, from Egypt to Romo, and Rome to Britain; and they found Athenian Plato's trinity in the Bible, just as now the Papists fondly fancy there traces of purgatorial belief, image-worship, Papal authority, and works of supererogation.

"St. Augustine once held the doctrine, that God was One Person—a faith, at that time, the general belief; and, in his mind, it was by Platonic philosophy that this doctrine of the Scriptures was modified. Augustine says this in a thanksgiving to God, 'Thou didst put into my hands, by means of a certain pompous philosopher, some of Plato's books, translated out of Greek into Latin; and therein I read, not indeed in so many words, but by many and various arguments I was convinced; and then the saint proceeds with Plato's notion of the divine nature—a modified Trinity: for even St. Augustine was not orthodox."

"It is a common error, that of Austin's," said Master Francis, "to read the Bible with a heathen lamp, instead of exalting the Scriptures to be themselves the world's light."

"St. Augustine lived in the latter part of the fourth century; his testimony is, therefore, particularly curious, as shewing that, even after Athanasius was dead, the Trinitarians relied on Plato, for their doctrine, more than on the Bible. Other earlier writers make many similar confessions."

"Sister," Mistress Emma asked, "did not St. Athanasius die before the completion of the Trinity?"

"Assuredly. Athanasius was no Trinitarian—he was scarcely even a dualist; for he held that the Father was God in a higher manner than the Son. Athanasius himself may be accounted an Arian; for, notwithstanding his outrageous persecution of Arius, there was less

difference between him and his opponent, than there was a hundred years afterwards between him and his followers. The creed called by his name is a forgery. Highly orthodox as he was for the fourth century, yet, if he were bishop of Alexandria now, his opinion on the Trinity would bar his translation to the see of Canterbury. But the multitude were less Trinitarian than himself, for he complains bitterly, and on the subject of the godhead, that the mass of the believers were infested with blasphemies."

"Oh!" cried Sir Francis. "As it was in the beginning, and is now; how prone priests are to calumny! But the laity are learning now, that what is ecclesiastically blasphemous is often religiously true. All accusations must be accepted—with an allowance for the breath that is in them; and a parson's is seldom the softest. A serious charge of blasphemy against the Church, made by Athanasius, may be interpreted to his own prejudice as an innovator."

"From these and other remarks of his," said Mistress Jane, "it is manifest that the vast majority of Christians, about the year 360, differed very widely in opinion from Athanasius, although even he would not now be reckoned sufficiently orthodox. About the year 250, Origen doth write, 'that, although there were some who participated in his opinion, as to the Logos being God and Christ, yet, that the majority knew nothing but Christ, and him crucified.' Such is the multitude of those who are reputed believers."

Then Master Brandon said, "Cousin, I thank you. They are the chief ecclesiastical writers, are they not, those which we have now been examining?"

"Yes, in the history of the Christian church, they are the highest authorities. The Papists aver, and truly, that there are no traces of the Trinity in the whole Bible, for they hold that it is a doctrine of tradition. Athanasius and other fathers assert, that the Apostles concealed the doctrine of the Trinity for prudential reasons, and that St. John, in his old age, was the only Apostle who preached it. The councils of bishops, which were held from time to time, to debate upon the Trinity, and to settle the limits of the doctrine, were evident proofs of its recency. There were other episcopal councils held on matters, the uncertainty and debating of which are palpable proofs of a general change of doctrine in the Christian church. Councils were held to determine, whether, if Christ were two natures in one person, he had more than one will; whether or not the Godhead descended into hell with the human soul; whether Mary was entitled to be called the Mother of God; whether, besides the second person of the Trinity, Christ must not have had a body also, a soul, and a spirit; and whether or not one of the Trinity was crucified. Then there were endless controversies, as wide, or wider in extent, than the Roman

empire, crowded councils of bishops from every country in Christendom, furious persecutions, in which hundreds and thousands of persons perished, interminable intrigues among the clergy, disgraceful alliances with Prefects and Emperors, and all as to what should be the understood meaning of such words as person, substance, essence, hypostasis, generation, nature, proceeding, homoousion, and homoiou-sion. The Trinitarian innovators not only killed the persons, and calumniated the memories, of the defenders of the primitive truth, but they made it criminal to possess their writings; hence, multitudinous as they were, and pious also, and learned and ingenious, as confessedly they were, yet not a copy of one Arian production has been preserved. Then a historian of the time writes, that, at one of the most important councils held to enact Trinitarian doctrines, out of the many hundred bishops present thereat, not more than about twenty were acquainted with the Hebrew language; and, consequently, were not judges of the idiom even of the New Testament. During the rise of Trinitarianism in the church, excommunications were commoner than honesty. Among Quintianus' anathemas, I recollect this one, 'If any say God-man, and not God and man, let him be damned.'

"A self-damnatory condemnation," Sir Francis said; "Oh, how I do wish that Herr Campanus had survived!"

"It was in Wittemberg, was it not, that John Campanus so boldly discarded the Trinity?"

"Yes, in the same town, and the same year nearly, in which Martin Luther abolished Popery. Had he lived, he would have carried on the Reformation more thoroughly than Dr. Luther. The banishment in which he died was Luther's procuring. But, after the death of Campanus, Luther said himself, 'The word Trinity sounds oddly, and is a human invention; it were better to call Almighty God God than Trinity.' Had Herr Campanus lived, perhaps Dr. Luther would have permitted his return to Wittemberg; but Dr. Luther was always sedulous to stifle controversy in the Reformed Church, being anxious to prevent Protestantism from appearing a dangerous license. Philip Melanethon is also understood to deprecate very strongly the discussion of the Trinity."

Mistress Jane answered, "Such a scholar's fears on such a subject are strong presumptions against its truth. I have been advised from Geneva, that Dr. John Calvin hath said that he likes not the prayer, 'Oh, holy, blessed, and glorious Trinity!' as savouring of barbarity; also that he doth acknowledge that the word Trinity is barbarous, insipid, profane, a human invention, grounded on no testimony of God's word—the Popish God, unknown to the prophets and apostles."

"And," said Sir Francis, "Dr. Erasmus, no long while before his death, wrote to my old friend Pirkheimer that he could himself be of the Arian persuasion, if the Church approved it."

"I have most of Erasmus's works here," Mistress Jane replied, and she reached a volume from the shelf, and said, "In the note of Ephesians, chap. v. ver. 5, Erasmus saith, that the word of God, used absolutely, doth denote the Father always; and concerning Philippians, chap. ii. ver. 6, he observes, that it proves nothing against the Arians, although relied upon by the fathers as the chief opposing text. And in commenting upon St. Jerome, Dr. Erasmus doth emphatically deny that the Arians are heretics."

Sir Francis answered, "For more than a thousand years the church has had no believer so competent as Erasmus to pronounce on church doctrine and history; if, indeed, there ever has been such another as he, since the days of the apostles. Theology is a matter in which, to my mind, Dr. Erasmus's opinion doth infinitely outweigh Papal infallibility, and all other church authority. But, indeed, the history of the Trinity is the confutation of the doctrine. Last week I conversed, concerning the Trinity, with a city merchant, and it was marvellous how he was horrified by my avowal, that God was one person and undivided, the Father. There was something divine in the word Trinity, he said, before which he involuntarily trembled. He was strangely troubled, on my reminding him that the word was unscriptural, and as much a human invention, as the word purgatory or penance. I reminded him, also, that he had not only trembled at the doctrine, but formerly at the image of the Trinity, in the church of St. Olave's; in the same manner as before the statues of the saints, which had yet been abolished, together with the saints themselves. He relied, he said, on the three first general councils for his faith. I would that I had known their history; nevertheless, I did ask him whether himself he knew the worth of those councils, or whether he was relying on Dr. Cranmer's opinion concerning them, which latter, I said, was identical with selecting Dr. Cranmer for his private pope."

Mistress Jane replied, "The detection of doctrinal error is mainly useful, as emancipating the mind from thraldom. Did the Apostles' Creed contain the same damnable clause as the Athanasian, the one might be truer than the other, but it would not be exempt from a hurtful influence. Truth is itself prejudice, when held in a slavish spirit. It would be no spiritual gain to transfer implicit belief from St. Athanasius to Arius, his opponent. When a golden idol has been broken in our sight, by the help of great courage and strength, the inference should be the abolition of idolatry, and not that some rival statue is preferable, made of silver, or perhaps only painted wood."

"It is strange inconsistency," said Master Brandon, "in the King's Council, and in the Bishops, to repudiate Papal authority in doctrines, and yet themselves to assume it. The Roman Church maintain that God doth inspire with infallibility all General Councils and Papal bulls; so that the Papists are consistent in extorting obedience. But our churchmen deny the existence of such authority, and yet themselves presume upon it."

A COMPULSORY CONFESSION OF FAITH AND A VOLUNTARY DECLARATION OF BELIEF CONTRASTED.

BY ATHANASE COQUEREL, PASTOR OF THE REFORMED CHURCH OF PARIS.

A CONFESSION OF FAITH which ministers, elders, deacons, and communicants *must* sign, before entering on their official duties, or becoming members of a Christian church, is a source of division.

A Voluntary Declaration of Belief, which is made without the surrender of Christian liberty, which requires no imprudent signature, and demands no rash oath, is a means of peace.

A Compulsory Confession of Faith is a chain, the breaking of which requires violence, and produces scandal.

A voluntary declaration of belief is a bond of Christian brotherhood which can be unloosed without force, and abandoned without the sacrifice of kind feeling, or the excitement of evil passions.

A compulsory confession of faith is a pledge, that, from the moment the believer unites with the church, or assumes the functions of a Christian Minister, until the close of life, he will think the same upon all the solemn and important truths of religion: that is in anticipation of the future.

A voluntary declaration of belief is an humble recognition of the ability of Providence to vouchsafe more light, and grace, and means of edification, and effusion of his Holy Spirit; this leaves the future in the hands of God.

A compulsory confession of faith dispenses with, and proscribes, inquiry.

A voluntary declaration of belief implies investigation, and demands its fullest aid.

A compulsory confession of faith presupposes and perpetuates a tyranny over conscience.

A voluntary declaration of belief guarantees mental freedom.

A compulsory confession of faith attempts to secure unity, by excluding from the church and the ministry whoever rejects any doctrine which it imposes; thereby it creates dissent.

A voluntary declaration of belief secures unity, by excluding none who do not exclude themselves; it is thus a rallying point for all.

A compulsory confession of faith provides for an external superficial uniformity of profession, of Liturgy, and of ceremonial observance.

A voluntary declaration of belief secures a real harmony of thought, agreement of conscience, spirit, and heart, a mutual sympathy in prayer and in ceremony.

A compulsory confession of faith is an engagement made with man.

A voluntary declaration is a promise made to God.

A compulsory confession of faith is an act of submission to the decree of man: it recognises the authority of Moses and the Prophets, but *adds* to their testimony the commands of non-inspired teachers.

A voluntary declaration of belief is an act of submission to the decree of God: it alone recognises as authoritative Moses and the Prophets, and the inspired Word.

A compulsory confession of faith is, in a great degree, the device of a worldly policy: it prostrates the church before the civil authority, and beseeches the powers of this earth to sanction and protect religious truth.

A voluntary declaration of belief is a purely spiritual act, which leaves to the Church of Christ its intact dignity, and forbids the intrusion of worldly authority into the sanctuary of God's truth.

A compulsory confession of faith may be made from motives of worldly interest.

A voluntary declaration of belief is in its very nature disinterested.

A compulsory confession of faith often begets hypocrisy, and tolerates mental reservation.

A voluntary declaration of belief implies sincerity and candour.

A compulsory confession of faith was unknown to the Apostolic Church: we never hear of the Apostles or Disciples signing creeds, or swearing to confessions.

A voluntary declaration of belief was always required of the Primitive Disciples: the discipline of the early churches always implied such.

A compulsory confession of faith is an insult to the Book of God, and virtually declares that the preacher cannot make the Scriptures the sole basis of his ministrations, and hope thereby "to save himself and them that hear him."

A voluntary declaration of belief is a homage to the supreme authority of God's Word, and recognises as its holy aim the union of believers in the bond of peace, and not their agreement in inflexible and inoperative dogmas.

A compulsory confession of faith is a sure means of traversing the command of St. Paul, and of not receiving him who is weak in the faith, but of having with him doubtful disputations.

A voluntary declaration of belief is a means of receiving the halting Christian, and avoiding unprofitable controversy.

A compulsory confession of faith abrogates the command, "Prove all things: hold fast that which is good:" one examination suffices for all ages, and the good is prescribed for ever.

A voluntary declaration of belief fulfils the precept of St. Peter: "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear."

A compulsory confession of faith teaches the believer to say, first of all, "I am of Paul," or "of Apollos," or "of Cephas;" and then to add, and "of Christ."

A voluntary declaration requires, first of all and solely, "I am of Christ."

A compulsory confession of faith will not allow "every man to be fully persuaded in his own mind," as the Apostle Paul requires.

A voluntary declaration of belief respects this sacred privilege, and consecrates this, and all the other liberties of the Christian.

A compulsory confession of faith annuls the precept of St. John: "Believe not every Spirit, but try the Spirits whether they be of God."

A voluntary declaration of belief not merely maintains this as a right, but imposes it as a duty.

Finally,—

A compulsory confession of faith, in defiance of St. Paul's declaration, places faith above all things.

A voluntary declaration of belief gives faith its proper rank, in recognising charity as a more excellent virtue.

Jersey, February 10th, 1846.

UNITARIAN CHRISTIANITY—ITS ADAPTATION TO WOMAN.

UNITARIAN Christianity has achieved much for woman. It has come to fortify her, precisely in those departments of her constitution which expose her to her greatest dangers; while, at the same time, it possesses resources which amply respond to the religious tenderness and generosity of her nature. Under other systems, the voice of usurped authority has found in woman a too unquestioning and unresisting subject: she has yielded submissively to arrogant pretension; she has trembled slavishly before unwarranted denunciation, she has surrendered her imagination and her affections to theatrical, fantastic, imposing forms, or extreme principles of religion; she has prostrated her faculties in helpless despair before perplexing doctrines, which forbade and condemned the very use of her reason; she has listened to too predomi-

nant exhibitions of the terrific, until distraction and suicide have hastened to close the scene. In these circumstances, the female nature has almost cried aloud instinctively for aid, and has found it more than anywhere else in the genius of Unitarian Christianity. There is a modesty and fairness in the very manner by which Unitarianism asserts its authority over the mind, which not only appeals to woman's delicate sympathy, but at once raises her from the dust, and awakens her to the fact of her own significance. It bids her to be calm—to reflect—to receive a revelation through the medium of her reason, as well as of her imagination and affections.

Yet whilst this system presents just enough of poise and negation to restore woman to her lost equilibrium, it retains, as we have hinted, sufficient positiveness and warmth to satisfy the demands of her earnestly religious constitution. It gives her, in the Eternal Father of spirits, an object of profound adoration, combining in himself whatever glorious, awful, and endearing attributes or agencies can possibly be ascribed to the Trinity of the middle ages; while, by demonstrating the singleness and simplicity of his being, it quiets her harrowed faculties, fixes her distracted vision, and raises her faith from a state of abject prostration to a serene, enlightened, and confiding repose. In the innocent babe upon her knee, she no longer beholds a mass of total depravity, a viperous enemy of God, a vessel of eternal wrath and torment—but a hopeful subject of the kingdom of heaven, whose immortal powers are in part to be unfolded by her own prayerful vigilance and faithful exertions. In the Scriptural view of the Atonement which she is now called upon to adopt, she is not bewildered by the dramatic representation of one Divine being possessing all the justice, and another all the mercy; nor is she baffled by the contradictions which incessantly spring up between the alleged necessity that a Divine being should be sacrificed, and the allowed impossibility that he could die, coupled with the freshly puzzling fact that after all only a human being endured the sacrifice required. She rather sees in the Atonement a great scheme of reconciliation—a series of healing and restoring influences, contemplated from eternity by a God whose justice and mercy well knew how to temper and coexist with each other, and at length introduced by the Lamb slain from the foundation of the world—a scheme, thus truly worthy to be illustrated, and even prefigured, by the types and shadows of the Mosaic dispensation. In her prospect of the retributions of futurity, her imagination is no longer either pampered or revolted by presentments too overpowering for human nature; but it is wholesomely stimulated by that solemn indistinctness, yet awakening certainty of result—the heaven of happiness and progress all above her, the hell of darkness and misery all below her—which are everywhere characteristic of the moral govern-

ment of God. In Jesus Christ, as presented by the same system, the chief among ten thousand and the one altogether lovely, the chosen of the Father from the bosom of a past eternity, she recognises the link which unites the human and divine—the realized ideal of her most exalted imaginings—the perfect archetype of her purely aspiring affection. While the perplexing metaphysics of a falsely-styled orthodoxy had taken away her Lord, and buried his identity in a mass of contradiction and mystery, Unitarian Christianity has restored him to her in his original proportions: it has rescued from artificial clouds and darkness the great subject of the New Testament biography; she can now venture to approach him again as a being whose heart beats in unison with her own—to bathe his feet with her tears, and to wipe them with the hair of her head.

Accordingly, woman in return has effected much for Unitarian Christianity. In the critical transition-period when a change was in progress from a complicated and humanly devised to a purer and simpler faith—when the spirit of reform was necessarily more or less analytical, negative, and defensive—when charges of coldness and unbelief rang from all the camps of Orthodoxy—woman was found ready, in a full-proportioned representation, to partake of the enlightening process. She perceived, by her characteristic intuition, much that was positive and profoundly religious in the system that was unfolded anew, and she acted upon it by anticipation. The moment that Unitarianism respected, appealed to, and convinced her understanding, she accepted it with all its consequences—discerning and despising the hollowness of the spasmodic outcry raised against it. The divine authority of Jesus and his religion she at once and honestly felt could be no cold negation, no isolated or empty fact, no dictate of infidelity or deism; but, from the very terms of the question, a principle deep as the wants, lofty as the hopes, and wide as the workings of the human soul. Therefore, it has been, that in the darkest and most laborious periods of his career, the Unitarian reformer has been invariably cheered and supported by her countenance and adhesion. Part of his reproach her manifest faith and piety have turned away, and the rest she has cheerfully borne along with him. When, with an anxious heart, he has first spread the table of his master, and invited the guests to come, she, if few or none else, was near, to partake of the speaking memorials. How often, in the hour of death, has her deliberate testimony and ripe preparation put to silence and shame the solemn but silly saying, so widely circulated, that Unitarianism is a poor religion to die by! How often, in the battle of life, has she sustained, with a heavenly composure, the lowering odium of excited communities? And how often have her quiet smile and pungent remark refuted the extravagant dogmas, or retorted the

menacing artillery of bigotry and fanaticism? With her “willing hands” she has toiled to uphold and adorn the ark of her faith, as it rose amidst sad discouragements and difficulties; and, even now, wherever that faith, no longer struggling and militant, has become triumphant and commanding, many of its golden fruits, its spontaneous emanations, are started into life, or carried into larger effect, by her fostering and benignant enterprise. Religious charities and amenities spring up all around her home; while the missionary, supported by her exertions and bounties, transplants to the distant wilderness the truths and principles which her experience assures her are from above. It is unquestionably the peculiar blessings of every Unitarian Minister in the land, that he can gratefully point to the female portion of his congregation, as unsurpassed for intelligence, refinement, virtue, and attachment to religious institutions.—*Boston Christian Examiner.*

OBJECTIONS TO UNITARIANISM CONSIDERED.

(*To the Editor of the Irish Unitarian Magazine.*)

SIR,—Among the many objections, frequently, and popularly urged against Unitarianism, are the following:—That it is a system of cold and heartless negations; that it demolishes and roots up all the peculiar and fundamental doctrines of Christianity, long and firmly believed and revered, but that it affords nothing to supply their place; that it may suit a speculative and metaphysical mind in the day of health and enjoyment, but gives no comfort to the bowed down—no hope of an adequate atonement to the sinner—affords to the bed of sickness no sustaining aid, and to the dying hour no Almighty arm to shield from the wrath of offended justice; that the bed “is shorter than that a man can stretch himself on it, and the covering narrower than that he can wrap himself in it.”

Now, it must be admitted, that if these objections are well founded, Unitarianism does not give a full and fair representation of Christianity. The religion of the Lord Jesus is pre-eminently a religion for the sinner, the afflicted, the dying. “He came to seek, and to save that which was lost”—to bring back the wanderer to his God—“not to call the righteous, but to invite sinners to repentance—to raise up the bowed down—to bind up the broken-hearted—to proclaim liberty to the captive, and the opening of the prison doors of the grave to those that are bound.”

The Unitarian, however, justly regards such charges as calumnies heaped upon his holy faith, the effect either of ignorance, and therefore an object of pity, or a wilful misrepresentation of the truth. He invites the ignorant and prejudiced “to come and see”—“to examine

for himself"—“to seach the Scriptures, and judge whether these things are so.” To the wilful perverters of the truth who, like the Pharisees of old, will neither enter in themselves, nor “permit those who are willing to enter in”—who go about working upon the ignorance, the prejudices, and the fears of the multitude, to deter them from inquiring, he proclaims the sentence which his Saviour has denounced against such conduct; and knowing that gospel truth is “founded upon a rock against which the gates of Hell shall not prevail, he fearlessly, amidst obloquy and reproach, contends for the faith originally delivered to the saints.”

My object, in the present, and some succeeding communications, is to show that these objections are unfounded; that Unitarianism is not the cold and heartless religion it is represented; that it speaks in the language of comfort to the sinner, by exhibiting to him a God of love, “who wills all men to be saved, and come to a knowledge of the truth;”—“a Saviour who can be touched with a feeling of our infirmities, for he was tempted in all things, like as we are, yet without sin.” When, therefore, the Unitarian rejects any opinions, venerable for their antiquity, and the hold of the popular mind which they have acquired, he acts not from any love of change, but because he cannot find these doctrines in the Holy Scriptures; and he prefers the teachings of God “to the words which man’s wisdom teacheth.” His object is to present the religion of Jesus pure and unadulterated, in all its native loveliness and simplicity—freed from the obscurity and error of a Pagan philosophy, or the jargon of a scholastic phraseology, in which it has been too long envelopped; and to permit the rays of the sun of righteousness, without one intervening cloud, to shine forth upon a darkened and sinful world, in all their glory and splendour. In doing this, it will be necessary to advert to subjects which have already been fully and ably discussed in the pages of the *Bible Christian*; and which, therefore, might now, perhaps, be allowed to rest unnoticed; but, as I wish to defend Unitarianism from some of the calumnious charges preferred against it, I trust the following observations may not be deemed unworthy of a place in your useful periodical.

In order to do this, I propose to begin where all religion must begin—with God. I shall inquire who is the God of the Unitarian, and of the Trinitarian—the grounds on which each believes in his own God;—I say *his own God*—for it will soon be very evident, that the God of the two parties is widely different in nature, constitution—if I may be allowed the expression—and mode of existence, as well as in point of character—of which we are much more competent to judge, and which is, to us, a matter of far more moment.

The God of the Unitarian is made known to him in the volume of

divine revelation, in all his glory, blessedness, and perfection. What is there revealed he receives implicitly as divine truth; but when that holy instructor is silent, and man dares to proclaim as sacred truth, that which is unknown to the Bible, this he instantly and indignantly rejects. Of God, he will have no other teacher than God himself. Whilst he feels in his inmost soul, "that the heavens declare the glory of God, and the firmament sheweth his handiwork; yet the sun of divine revelation shining upon these, the glorious works of the Almighty, is the light by which he reads in them the power, wisdom, and goodness of God—by which he sees there is but one Jehovah, and that Jehovah is one. The book of God, then, is the only creed of the Unitarian; and contains all respecting his nature, constitution, mode of existence, and character, on which he can assuredly rely. There is no difficulty, therefore, in stating what he believes; and what, upon the principles of his own creed, he must reject. "To the law, and to the testimony, if they speak not according to this word, it is because there is no light in them."

The Unitarian believes there is one God, and none other but he; and with him, as with his great lord and master, this is the first of all the commandments. That he is a spirit, all-present, all-pervading, over all, through all, in all; that there is, and can be, but one all-perfect spirit—none to whom he can be likened or compared—for, though there be that are called gods, whether in heaven or in earth, as there are gods many, and lords many, yet to him there is *but one God, the Father*—the God and Father of our Lord and Saviour Jesus Christ, his God and our God. He knows, on the authority of Christ, that the Father is the only living and true God; and, as such, he believes on him. He also believes that this one God *is one*; for a mediator is not a mediator of one, but God is ONE. This one Jehovah he regards as the only object of supreme worship. With Paul he bows his knees to the God and Father of our Lord Jesus Christ. He endeavours to comply with the example and instructions of his Saviour; and above all, in the duty of prayer, because he believes them to be full, complete, perfect. Looking to these, he finds that Christ never prayed to any except the Father—never taught his disciples to pray to any other; and when he commanded them to ask, and they shall receive, they were to ask the *Father* in his name; nay more, he has told them, that the *true worshippers* worship the Father, and all should worship truly after his example. The Unitarian has then the example, the command, and instruction of Christ to pray to the Father—and he who prays to any other object of worship can plead none of these to justify his conduct.

Let us place beside this the belief of the Trinitarian, respecting his God. In doing this, I shall quote principally from the West-

minster Confession of Faith, as I shall, subsequently, have occasion frequently to refer to the same authority. Statements substantially the same will also be found in the 39 Articles of the Church of England.

In common with the Unitarian, the Trinitarian believes "there is but one only living and true God." Conf. chap. i. To this he adds a long list of the attributes and perfections of God, to all of which the Unitarian most cordially assents. It is also evident he adopts his opinions on the authority of divine revelation only—for it is stated, Conf. chap. i. "although the light of nature, and the works we do, so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable—yet they are not sufficient to give that knowledge of God, and of his will, which is necessary unto salvation." So far both are agreed, and neither can be justly stigmatised as Deists, Infidels, &c.; for the belief of both rests, not on the light of nature, but of divine revelation. So far, too, both are Christian, for a belief in God, and of that Son, our Saviour, whom he sent into the world, founded on the authority of the Holy Scriptures, are fundamental doctrines of Christianity, and no subsequent difference of opinion in the interpretation of Scripture can overturn what is fundamental. All such charges, then, as Deist, no Christian, &c. by either party, can only be made in ignorance, or spring from a bigotted unchristian spirit, and cannot be too strongly reprobated. Here, however, the agreement ends, for it is affirmed, Conf. chap. ii. "that in the unity of the Godhead there be three persons of one substance, power, and eternity, God the Father, God the Son, and God the Holy Ghost." Now, on their own showing, it is not true they are *one substance*, whatever meaning is attached to the word, for respecting that there is much despicable quibbling. If, as some say, it means subsistence, existence, then, as each of the persons is self-existent, there must be three *distinct self-existent*s; and yet there can be but one self-existent. Besides, the Father is of none—neither begotten nor derived—the Son is of the Father *begotten*, and the Holy Ghost proceeds from both; but, a begotten or derived subsistence, &c. cannot be the same as an unbegotten underived existence, &c. Again, the Father is a spirit, one nature; but, Christ our Lord is "both God and man in *two distinct natures*, and one person." The Father never was man—never was born or partook of humanity—of one substance therefore they cannot be.

But, let us attend a little more minutely to the language in which the Trinitarian describes his God:—a Trinity, a triune God, God the Son, God the Holy Ghost, three persons one God, &c. &c. Who affirms this? The Church. What Church? The Church of Christ? No: it is "built upon Prophets and Apostles, Jesus Christ being the chief corner-stone;" but neither Prophet, Apostle, nor the Lord

Jesus ever used such language as this. It is utterly unknown to either the Old or New Testament. But, we are told, though the language is not to be found in the Bible, the doctrine is there. Then, why not use the words in which God describes himself in preference to those "which man's wisdom teacheth?" Can human pride and folly go farther than this? But where is the doctrine taught in Scripture? We are told, "in every page of the Bible." Now, where is the man who can point out one single instance in the whole volume of revelation in which it is said, that "three persons, three relations, three modes, three somewhats, three anythings—for all this Babel jargon, and much more, is employed to explain a Trinity—are ever said to be one God—the one living and true God. It is not in the Holy Scriptures. This is virtually admitted by Mosheim, a celebrated historian of the Church—himself a Trinitarian—when he says, that the doctrine was not fully completed until the sixth century; and thus, from the commencement of the public ministry of our Lord down to that period, Christians knew not their God—worshipped they knew not what—and were utterly ignorant of what is now pronounced to be a fundamental doctrine of Christianity, essential to salvation. Nor is he singular in this admission; for many Trinitarians, men of learning and talent, have admitted, candidly and fully, that the doctrine of a trinity is not one of revelation—is not to be found in the Bible; that it is only an inference—rests only on the foundation of reason—and yet it is the most unreasonable proposition ever propounded. Let us try.

The Trinitarian says, "the Father is God, the Son is God, the Holy Ghost is God—each of them possessed of every perfection; that they are in all respects equal, self-existent, independent, eternal." He says, "the Father is of none." He, then, is self-existent, &c. But, the Son is of the Father *begotten*: that is, derives his being from his Father, as every son must. How, then, can he be self-existent? A father must precede his son in existence. How can the Son be eternal, except the Father be more than eternal? "The Holy Ghost proceeds from both." There are two of them then: two Gods. They are the "vast, the fountain,"—he the stream, the branch which proceeds from them. But how can the stream be independent of its fountain, the branch of its root?

The Trinitarian says, these three persons are each God. God is a being. This must be true, if there be any being in the universe. Would you have me believe, three beings are one being? yet, this you must affirm, or else say God does not exist—Christ never existed—and thus become both infidel and atheist.

Sherlock, a Trinitarian, says, the three persons in the Trinity are as distinct as Peter, James, and John. Peter is a man, James is a

man, &c. and yet these are not three men, but one man. But it is unnecessary to follow this farther. Inconsistency, contradiction, and absurdity cannot be carried farther than this.

But, we are told, the word person is not here used in its common and popular sense. Person means an intelligent being; and do you mean to affirm that the Father is not an intelligent being; that the Son is not, &c. &c. It is said it is used in its theological sense. Pray, what is that? When in the standards of your church, which you put into the hands of the young, the ignorant—"such as are of the weaker capacity"—have you said what is the unusual meaning of this common and ordinary word? Not in the Confession of Faith; not in the 39 Articles of the Church of England. The young, the weak, the ignorant, are left in utter ignorance of what they are to understand by this word; and, that too, on the all-important doctrine of the Trinity, whilst you have the audacity to declare, that except they keep this truth, which they do not know, whole and entire, they shall, without doubt, perish everlastinglly. Is this the manner in which Christian ministers should discharge their duty to the flocks committed to their charge? Nay, you assist to lead them into error on this very subject. You teach them that each of the persons is God. You teach them to worship, adore each of the persons, as if each was a separate distinct God; and thus, practically, in the most solemn and important of all duties, they act as if there were three Gods. If an object of supreme worship be not God, to the mind of him that worships, then there never was a God. Yet no candid Trinitarian who prays to each of the three persons of the Trinity separately, will dare to say that he has not present to his mind three distinct objects of worship—that is, practically, three Gods. As well might you say that the Roman Catholic, whom the Orthodox calls an idolater, when he prays to the mother of God, is praying to the one God of the Bible; as, that he who prays to the Son, has the same object of worship; the same God present to his mind, as when he prays to the Father. It is in vain to talk of consistency when men practically, in the highest duties of religion, act as if there were three Gods; and yet absurdly in theory profess, "there is only one, the living and true God."

But are the instructors of the ignorant, the learned themselves, better informed or more agreed about the meaning of the word person when applied to God? The writings of the most talented and learned Trinitarian divines, who have endeavoured to affix some definite meaning to this unmeaning and unscriptural term, prove directly the contrary. What diversities of opinion—what strifes and contentions—what bitter unchristian writings—what anathemas—what confusion worse confounded, as if God in His Providence intended to chastise

men for their arrogance and folly in preferring the words of their own wisdom, to the plain, simple, unadulterated language of divine revelation. And all this, be it remembered, not by the Unitarian against the Trinitarian, but among Trinitarians themselves, in their disputes respecting who is the God of the Christian—the God of the Bible ; a truth which must be clearly revealed, if there is anything plain in revelation. Let us notice a few of these diversities among the more distinguished writers upon the subject.

Bishop Sherlock says,—“The persons in the Trinity are three distinct infinite minds: a person is an intelligent being, and to say they are three divine persons, and not three infinite minds, is both heresy and nonsense.” “But,” exclaim a host of his opponents, “three distinct infinite minds are three Gods;” and no reviling, no opprobrious name, no execration, no punishment, in time or eternity, is sufficient to satiate their wrath against this tritheist! Dr. South, one of the most bitter, talented, and learned of his antagonists, says that it is only a Trinity of modes or relations,—“Forasmuch as persons here imports only a relation or mode of subsistence, in conjunction with the nature it belongs to, and therefore, a multiplication of persons of itself, imports only a multiplication of such modes or relations,” &c. &c. But as God stands connected with his creation in an almost endless variety of relations, we should thus have an infinity of Gods, persons ; and the greater the number the nearer the approach to the truth. Besides, each of the persons in the Trinity is said to be God ; but a mode or relation can never be God ; and in the opinion of many Trinitarians, this lowers and degrades the persons, and is equally heresy and nonsense with the explanation of Sherlock. It has been said by others, that a Trinity of persons in God was necessary, in order that He, the one living and true God, might not, from all eternity, be alone—that he might enjoy the sweets of society. This opinion was once very popular among Trinitarians, as affording one of the best explanations of the Trinity ; and yet, if there be but one God, how can he be in company, enjoy society, except with himself? Absurdity can scarcely go farther than this! or, on the other hand, we have distinct separate minds enjoying each other’s society, that is, three distinct Gods, the anathematized opinion of Dr. Sherlock, and yet strange to say, the propounders of this opinion were amongst his most bitter antagonists ; so inconsistent and contradictory is error, and into such confusion and absurdity does it ultimately lead. Some affirm, that “three somewhats in God there must be ; but studiously avoid saying what these somewhats are.” And not to multiply quotations, which would be endless, others declare there must be a Trinity, for it has been long and popularly a doctrine of the Christian Church—their fathers believed it ; but ask

what it means, or to express it in the language of Scripture, you are informed they do not trouble themselves with such controversies, the clergy tell them "it is found in every page of the Bible," and they should know best. And this, too, is modern Protestantism, and the exercise of the right of private judgment for the use or abuse of which they must one day give an account.

Now, the whole of this diversity of opinion, contradiction, and absurdity arises out of a departure from the language and simplicity of the Holy Scriptures. Were the subjects such as are within the reach of the light of nature, human speculations might be more freely indulged; but where the word of God affords us the only information we possess, to depart from the language in which it conveys instruction, and adopt, in preference, a pagan phraseology, or the unintelligible jargon of scholastic divinity, savours of a perverted understanding and spiritual pride. But it must be admitted, upon all hands, that all our knowledge respecting the nature of God, the mode of his existence, the relations which subsist between the Father, Son, and Holy Spirit, is solely obtained through divine revelation; and, therefore, to employ on these subjects language which they never use, is unwarranted and presumptuous, and such as no mind sufficiently imbued with that reverence for the word of God which a Christian should feel, would venture to employ. Away, then, with this fatal delusion, the foolish invention of the days of darkness; and let Christian men again return to the glorious light of the sun of righteousness.

But, it will be said, though Trinity, triune God, three persons, God the Son, &c. are not found in Scripture, and though, as admitted by eminent Trinitarians, and among others by Dr. Sherlock, the terms, one God, the true God, the living and true God, are never applied to any but the Father; yet a plurality in God there must be, for one of the words, in Hebrew, which signifies God, is used in the plural number. As this is an argument much relied on, and frequently and popularly urged in the present day, it deserves some notice; not certainly from anything in the argument itself, for nothing can be more unfounded and absurd, but because it misleads the weak and the unthinking.

Now, it is admitted that the word Elohim, in the plural number, often signifies the true God; but in every instance which I have observed, it has connected with it a pronoun or verb in the singular, proving that when so used, it has only a singular signification. It is used when plurality is impossible, as to a single angel, to Moses, &c. and surely no one will maintain that there is a Trinity in them; nor in any translation of the Scriptures is this word ever rendered Gods, except when applied to false gods. Indeed, so to translate it would be to contradict the uniform testimony of Scripture, which declared

there is but one God. Besides, no creed of any Trinitarian Church, ever published to the world, has dared to declare there are more Gods than one—but invariably teach the contrary ; yet in opposition to their own creeds, as well as the word of God, some have not failed to affirm, that the word may be translated Gods. Thus, Dr. Pye Smith, and many modern divines after him, affirmed, that the words of Moses, quoted by our Saviour (Deuteronomy vi. 4), “ Hear, O Israel, the Lord your God, should be, the *Lord your Gods* is one Lord : and thus the weak Christian is taught he has Gods, worships and prays to three gods, whilst both the Scriptures and their own creeds tell them such a translation is a falsehood, for there is but one only the living and true God.

But who dares to assert that the word either could or should be translated Gods?—such an affirmation involves in it the most awful consequences. If this translation be true, then either the evangelist Mark has recorded a wilful and deliberate falsehood, or our Saviour was ignorant of the meaning of the words which he used, for in Mark xii. 29, he, quoting the words of Moses, has the plural Hebrew word rendered by a Greek noun in the singular. Except then our Saviour was mistaken, or Mark has told a falsehood—Moses used the word *God*, and not *Gods*, as Dr. P. Smith falsely asserts ; and the fact of its having been so understood by Christ and his Apostles, should for ever put to shame the advocates of this worthless argument. A plurality of Gods, falsely so called, it may prove, for so the word is used in Scripture ; but three persons in God it cannot prove. Let us try—“ Hear, O Christian! the Lord your Gods are three Gods, and yet there are not three Gods but one God.” Again—singular, El, God ; plural, Elohim, Gods. No, indignantly exclaims the Trinitarian ; we do not believe in three Gods. This is a Unitarian calumny. What we do believe is, that there are three persons in God. Well, singular, El, God ; plural, Elohim, persons ! With just as much regard to the meaning of words, and the grammatical structure of language, might you say singular, man ; plural, angels !

Ballycarry, Feb. 4, 1846.

WILLIAM GLENDY.

(To be continued.)

OUTLINES OF THE HISTORY OF PRESBYTERIANISM, IN
IRELAND.

BY THE REV. H. MONTGOMERY, LL.D.

(Continued from page 90, No. III.)

THAT the adherents of Catholicism, who assume the infallibility of their Church, should be disposed to inflict penalties upon those that dissent from their opinions, involves little contradiction in principle,

whatsoever may be its violation of charity: but, that those who have seceded from other churches, on the ground of free inquiry, should immediately begin to forge chains, first for themselves, and then for their brethren, is an exhibition of human weakness and inconsistency, equally humiliating and deplorable. Such, however, has been the almost universal practice of Churches calling themselves Protestant. Rejoicing in that penetration of mind which enabled them to detect the errors of others, and proud of that independence of spirit which sustained them in the assertion of their newly acquired liberties, they seem too generally to have believed that they had, themselves, attained the height of perfection, and that nothing more could be abstracted from error, or superadded to truth. Liberty of thought and profession, up to the point at which *they* had arrived, was noble and commendable, but, beyond that, all was presumption, heresy, and ruin! Every new sect was, in its turn, denounced and persecuted by its elder brethren; until obtaining some strength and stability in itself, it came in due course, to swell the general out-cry against some more recent innovator. Hence it is, that although we have only one church which boldly lays claim to infallibility, in express terms, we have many that disclaim it in words, whilst they assume it in practice. Nothing could be more ludicrous, than the strut and swagger of the petty Protestant Popes of the earth, called Churches, were not their folly and presumption exhibited on a subject too serious, and often with results the most deplorable. We have Lutherans, Calvinists, Arminians—Episcopalians, Presbyterians, Independents, Methodists—all in conflict, yet all infallible; each, in the estimation of all the rest, leading souls to destruction, yet, in its own opinion, the only sure guide to Heaven. Such a group would form an admirable subject for the pencil of the Unbeliever or the Catholic; but it is too melancholy for the contemplation of the genuine Protestant, who would concede to all the same privileges which he, himself, enjoys; and who feels that no service can be acceptable to God, which is not the free-will offering of man!

It could scarcely be expected, that Ireland, always unfortunate, should, in the early stages of the Reformation, have escaped this crying evil of Protestant inconsistency and dissension. For about twenty years, Episcopalian Protestants, English Puritans, and Scotch Presbyterians, laboured for the advancement of their common cause, with a praiseworthy zeal and salutary co-operation; but, unhappily, the vanity and selfishness of man, which so frequently overpower his higher and better tendencies, gradually disturbed this honourable tranquillity, and laid the foundation of many evils. As usual, in disputes, all parties were, I presume, to some extent, in fault—although their respective Historians have endeavoured to show, that the

blame rested entirely on their opponents. The truth, I believe to be this—The Presbyterians and Puritans, enjoying not merely toleration, but likewise protection, support, and comprehension within the pale of the Church Established by Law, were not always very discreet in the exercise of their privileges. More popular than the Established Clergy, in their style of preaching, in their fervent extempore prayers, and in their modes of administering the ordinances of religion, they gathered the great body of the Protestant laity around them, in every locality where they ministered. This, naturally enough, awakened some jealousy amongst the episcopal ministers; and produced not a little pride and vanity amongst their more popular rivals. As the necessary result of this state of affairs, the two parties gradually became alienated, and each endeavoured to strengthen its own position, by showing its peculiar claims to respect. The Episcopalian relied upon their power and authority, as sanctioned by the State; and the Presbyterians boasted of *their* superior claims, as sanctioned by the Word of God. Both appealed to the people, in public and in private; so that the breach gradually became wider, and “the Protestant peace was seriously disturbed.” In this rupture, I candidly own, that I do think, the Presbyterians were the aggressors; or, at the very best, they did not manifest that courtesy and forbearance, to which the Prelates and other clergy of the Established Church were entitled, from those whom they had received with great kindness, and treated with remarkable liberality. That the episcopal clergy, supported by the civil power, were chiefly to blame, in the end, will speedily appear; but, it is only “historical justice,” to place both parties fairly before the world, at the origin of the dispute, as well as during its progress.

It has already been shown, that, in consequence of the growing alienation just adverted to, Bishop Echlin had ceased to join in the ordination of Presbyterian Ministers, or to induct them into Church Livings. “So early,” says Mr. Blair, “as 1626, he began to lay snares for us; but, because the people did generally approve our labours, he at first did this under cover. He wrote to me to be ready to preach at the Primate’s triennial visitation, which was to be held by Commission—Dr. Ussher being then in England. I chose for my text 2 Cor. 4, 1, from which I endeavoured specially to show that Christ had instituted no bishops, but only presbyters or ministers; and then I concluded by exhorting them to use moderately that power which custom and human laws had put into their hand. And, indeed, they took with the advice, without challenging my freedom: only the Bishop of Dromore, who was brother-in-law to Primate Ussher, exhorted me privately to behave as moderately towards them as they had done towards me; and then bade me farewell.” Now, all this

was, no doubt, very courageous, in Mr. Blair, but it was not very discreet; for, if “a snare was laid for him,” as he alleges, he deliberately walked into it. Neither was his conduct, on the occasion, very decent; for, it would not be more unbecoming to accept a friend’s hospitable invitation, and then to insult him at his own table, than it was in Mr. Blair to consent to preach at an Episcopal Visitation, and then to make a deliberate attack upon Prelacy. Even on Blair’s own showing, the Bishop of Dromore was vastly his superior in temper and moderation; and we cannot be surprized that such ostentatious and offensive displays of supposed independence produced irritation and subsequent evils.

Notwithstanding this courting of attack, however, such was the forbearance of Bishop Echlin, that Blair remained unmolested until the year 1630. In that year, he and Livingston visited Scotland; and being invited to assist in the administration of the Lord’s Supper, at the Kirk of Shotts, they poured forth such invectives against “Popery and Prelacy,” that the Bishop of Glasgow represented the matter to *Leslie*, the Dean of Down, who laid the complaint before Bishop Echlin; and both Blair and Livingston were suspended from their ministerial office. Against this sentence, they appealed to Primate Ussher, who was a man of a peculiarly mild and tolerant spirit, as well as of immense erudition; and, at his request, Echlin restored them to the ministry.

Dissatisfied with this result, the Scottish prelatists applied to Charles, through Archbishop Laud, and obtained an order from the Lords Justices of Ireland, commanding Bishop Echlin to try the fanatical and recusant ministers of Ulster, and to deal with them as it might appear proper. The Bishop, therefore, cited before him not only Blair and Livingston, but likewise their fellow labourers, Dunbar and Welsh; and, on their refusal to subscribe the Articles of the Church, without exception, he deposed them all from the ministry, in the year 1632. The extreme injustice of this sentence has been urged by a Member of the General Synod of Ulster, “because they had been exempted from conformity, when they entered on the ministry in Ireland.” In this opinion, I heartily concur, although they had courted and provoked hostility by their own ostentatious attacks on the episcopal church; but, how crushing is the condemnation which this man passes upon his brethren and himself, who, two hundred years later, and in an enlightened age, endeavoured, without the slightest provocation, to degrade, plunder, and ruin a large number of their fellow-ministers, in their own Church, “for not yielding a conformity from which they had been exempted, when they entered on the ministry!” Thus it is, that men still “strain at gnats whilst they swallow camels;” and, in condemning others pass righteous judgment upon themselves!

In their new difficulties, Blair again appealed to Archbishop Ussher; but, although expressing his sympathy, that worthy prelate declined interfering, as the matter had been committed, by the King, to the Lords Justices, who, in their turn, referred him to his Majesty. Such an application, to a Monarch who was at that moment jeopardizing his crown, by unremitting efforts to force episcopacy upon England and Scotland, seemed utterly chimerical; but, high-minded men, having a good cause, never abandon hope until they have exhausted exertion; and Blair determined to proceed to London—undertaking a cheerless journey, of whose difficulties and dangers, we, in this age, can form no conception. Fortified with letters from many Scotch and Irish noblemen, he reached his destination; and, after numerous disappointments in quarters where he most expected aid, he found a valuable friend in a steady prelatist, through whose generous instrumentality, he obtained a letter from the King, ordering “the Ulster Ministers to be restored.” Unfortunately, this letter was addressed to Sir Thomas Wentworth, who had just been appointed Lord Deputy of Ireland; but who did not enter upon his office until the ensuing year. In the mean time, the nature of the document being known, Blair was received with great demonstrations of joy; and three of the deposed ministers preached to their flocks, but without entering their pulpits. Livingston of Killinchy, however, was so harassed by Leslie, the dean of Down, that he was compelled to retire to Scotland.

In July, 1633, Wentworth arrived in Ireland, and Blair lost no time in personally presenting the King’s letter, “adding, that he hoped for a ready compliance with it: but, the haughty man,” he continues, “did altogether slight that order, telling me that he had his Majesty’s mind in his own breast. He then reviled the Kirk of Scotland, and upbraided me; bidding me come to my right wits, and then I should be regarded. With this intelligence, I went to Archbishop Ussher; which was so disagreeable to him, that it drew tears from his eyes: but he could not help us.” Shortly afterwards, however, at the solicitation of Lord Castlestewart, (ancestor of the present Viscount of that name,) Wentworth consented, from political motives, to restore the suspended ministers for the period of six months. This created great joy in Ulster; and was looked upon merely as the prelude to their permanent restoration. It is probable, indeed, that they might have escaped farther annoyance, for some time at least, had not Wentworth been accompanied to Ireland, by an English Divine, named John Bramhall, a violent, able, and unscrupulous man, whom Archbishop Laud had recommended to his special favour, as a fitting adviser on all ecclesiastical affairs. This man was immediately made Bishop of Derry; and soon became the Lord Deputy’s principal counsellor, both in the concerns of Church

and State. He was, in fact, so much the same to Wentworth, in Dublin, what Laud was to Charles, in London, that he got the title of "The Irish Canterbury;" and, being instigated by the Dean of Down, he obtained an order for the renewed suspension of the ministers who had been so lately restored. Bishop Echlin obeyed the injunction with evident reluctance; and Blair states, that "all hopes of farther liberty being cut off, we closed with celebrating the Sacrament of the Lord's Supper; and solemnly delivered up our people to the Great Bishop of souls, from whom we had received our charge." How solemn and affecting must have been that farewell communion; and how shocking was the spectacle, in a Protestant Church, of devoted pastors and affectionate flocks torn asunder by the strong arm of unrighteous power, for no crime save their Christian fidelity!

The next stage of persecution was the utter deposition of those faithful Ministers of the Gospel, by Bishop Echlin; and this, indeed, was almost his last official act; for he shortly afterwards died, in great remorse of conscience, owing to the part which he had taken in these sad affairs; more, I feel persuaded, from infirmity of purpose than from intolerance of disposition.

Echlin died in July, 1635, and in the following October, Henry Leslie, dean of Down, was installed as his successor. This able, though violent and unprincipled Scotchman, became a ready instrument of persecution, in the hands of Wentworth and Bramhall. His first act, as bishop, was the formal expulsion of Livingston, from Killinchy, to which he had privately returned from Scotland. Both Blair and Livingston continued to exhort in private houses; and, according to an authentic document, the latter "resided chiefly at the house of his mother-in-law, Mrs. Stevenson, at the Iron-furnace, at Malone, twelve miles from Killinchy." This place, still known by the name of "*Old-Forge*," is situated on the left bank of the river Lagan, in the vicinity of my present residence; and was, until about forty years ago, the property of an old and respectable Presbyterian family; so that I am disposed to trace back some of the steady Presbyterianism of my own congregation, to the integrity and teachings of John Livingston, in the year 1635, and to point out, in this matter, another instance of the animating fact, that the good seeds of religious liberty are seldom sown in vain.

By a Convocation of the Clergy, held in Dublin, in the year 1634, the Articles of the Irish Church had been moulded into conformity with those of the English Establishment, through the tyranny of Wentworth and the dexterity of Bramhall; and, at his first visitation, in the month of July following his appointment, Leslie commanded the attendance of all his clergy, and required their subscription to the new Canons. With this requisition, Brice of Ballycarry, Bridge

of Antrim, Calvert of Oldstone, Cunningham of Holywood, and Hamilton of Ballywalter, peremptorily refused to comply. Though irritated by their "obstinacy," Leslie was sufficiently aware of their talents and popularity to be anxious to retain them in the Church. He, therefore, restrained his passion, assumed an air of kindness, and invited them to a private conference, "in the hope of overcoming their scruples." Failing to shake their resolution, he convened a special assembly of his Clergy, at Belfast, on the 10th of August, where he preached from Matt. xviii. 17—"But if he neglect to hear the Church, let him be unto thee as an heathen man and a publican." The Text sufficiently indicates the character of the Sermon, which was afterwards published, and which remains until the present day, a standing monument of prelatic insolence, assumption, and intolerance. Its main object was to assert the power of the Church to decree rites and ceremonies, and to denounce the Presbyterian Ministers as schismatical despisers of decency and order. Referring to their reported purpose of returning to Scotland, or emigrating to America, if prevented from preaching, he concluded by addressing them in the following indecent language: "It is said, that when Cain was cast out from the presence of God, that is, from his Church and the place of his worship, he went and dwelt in the land of *Nod*. So you, when you are cast out of the Church, are preparing to goe and dwell in the land of *Noddies*, (i. e. Simpletons or Asses,) and it is strange if the sides of one ship can contayne them who cannot be kept within the pale of the Church."

From this Discourse, it was evident that the fate of the recusant Ministers was sealed; but, being inflated with personal vanity, and encouraged by the flattery of his partisans, the Bishop had determined to secure his triumph by argument as well as by authority; and, consequently, he challenged them to a public Discussion, in the Church, on the following day. This offer, they joyfully accepted; and Hamilton was chosen by his Brethren to manage the debate. A scene so novel and interesting, attracted a great assemblage of all ranks, including the Lords Chichester and Claneboy. Leslie, expecting an easy victory, displayed considerable suavity and moderation, and Hamilton proved himself an expert controversialist, as well as thoroughly acquainted with the Sacred Scriptures. Bramhall, who was present, had from the first, entirely disapproved of established orthodoxy condescending to debate with schismatical heresy; and the progress of the discussion did not tend to alter his opinion. He saw clearly, that, on the *Protestant* ground of the sufficiency of Scripture, and the right of individual judgment in its interpretation, his brother Bishop could not maintain the principle of *Church Authority*; and, therefore, after a debate of several hours, he interrupted the con-

ference, which Leslie adjourned until the following day. A few of Bramhall's remarks, during the discussion, will show his spirit; and are worth recording as an evidence of the way in which ecclesiastical power was disposed to deal with the advocates of Christian liberty, and the assertions of the supremacy of God's Word. "My Lord of Down," said he, "in good faith I commend your charity but not your wisdom, in suffering such a prattling Jack to talk openly against the orders of the Church." Then turning to Hamilton, who had objected to receiving the Sacrament in a kneeling posture, as tending to idolatry, he exclaimed—"Worship thou the Devil, if thou wilt." When Hamilton pressed the Bishop of Down with another cogent argument, Bramhall vociferated—"It were more reason and more fit, this fellow were whipped than reasoned with! Get him hellebore to purge his brain from madness. Let the fellow sit down, and let another that can reason stand up and argue. Give him Scripture for a peck of oats for his horse!" Such was the vulgar and abusive ribaldry, with which a Bishop of the Established Church assailed a Christian minister, in every sense more respectable than himself, because he had the courage "to keep a conscience," and to repudiate the arbitrary authority of man in the paramount concerns of the soul! The account of the entire Conference would be worth reporting, were it not too long for the mere "Outline" to which I feel myself restricted; and I do not believe, that any impartial man, of any Church, ever read it, without being satisfied that Hamilton was triumphantly victorious. Indeed, the result clearly proved, that such was the conviction of the prelatists themselves; for, on the following day, the Bishop declared "that he had gone farther than the law would justify, in allowing a public dispute, and that he must not go on in that kind." He then demanded, finally, "whether they would subscribe the Canons?" And being answered, firmly, in the negative, he proceeded to pass upon each of them, separately, the sentence of perpetual silence, within the Diocese of Down and Connor." The conclusion of this sad scene was deeply affecting. Sentence being passed, the venerable Robert Cunningham arose, and in solemn accents addressed the Bishop thus: "I have now lived these twenty years amongst you in this kingdom, serving the Lord in his holy ministry; and thought so to have spent out the rest of my days which cannot be long, (for my body is very crazed,) in the same employment. My doctrine and life, for that time, are known to most here present; and I appeal to all their consciences if they can say any thing against me, in either of them. Yea, I ever kept me close to the commission of my Lord; but now I am required to receive impositions upon my ministry which are against my conscience. I rather, therefore, lay down my ministry, at the feet of my Lord Jesus

Christ, of whom I did receive it, than to live with an evil conscience, and without free liberty in my calling." "At these words, most of them who were present declared the grief of their hearts by their sad countenance; and divers burst out into weeping, not being able to contain themselves." "I confess," replied the Bishop, "that your life and doctrine have both been good; but the Church hath no need of those who know not how to obey." Having thus spoken, he suddenly left the assembly; and as weeping friends pressed around the noble martyrs, every one felt, that whilst victory was on the side of unjust power, all the glory was on the side of suffering virtue.

This summary deposition of five eminent Ministers, (one of them nephew to Lord Claneboy,) added to the previous suspension of Blair, Dunbar, and Livingston, had the desired effect. Conscience after conscience broke down under the appalling prospect of ruin and destitution; and the entire Diocese had one *Creed* and one *discipline*, amidst every variety of opinion on subjects of doctrine and church government! Whilst we deeply venerate the memory of those eight Christian heroes, who made such noble sacrifices in the cause of truth and freedom, we naturally mourn over their fellow Presbyterians whose purpose was more infirm, and whose integrity was less exalted. And, yet, human sympathy and Christian charity may find some palliation for the weakness of husbands and fathers who, although they might have brooked the miseries of a homeless world for themselves, could not endure the thought of exposing those who were dearer to them than life, to all its heartlessness and all its desolation! But what shall we say of those who made martyrs of the upright, and hypocrites of the timid—of those bold, bad men who pretended to be labouring for the honor of Protestantism, whilst they were practically belying its principles and disgracing its name? Language has no terms sufficient to reprobate as it deserves their infamous crusade against liberty and conscience. The meanest of their victims was like an angel of light, when compared with the petty and selfish tyrants, who, "dressed in a little brief authority," dared to make new Enactments in the Kingdom of the Redeemer, and to seduce or terrify his subjects from the undivided allegiance, which they owed to their sole Lawgiver and Prince. And yet, after the lapse of two hundred years, we have seen the degenerate Sons of those very persecuted Presbyterians, in equal forgetfulness of history and the original principles of their Church, seizing the rusty weapons of a dark and tyrannical age, and using them with disastrous power, against the rights, and liberties, and consciences of the members of their own Communion! But, I must not anticipate my Narrative; and therefore I return to those admirable men who, although they perhaps manifested some trifling want of discretion and forbearance in the

calm days of their early prosperity, unquestionably rose in moral dignity with the increasing difficulties of their position, and never appeared so excellent as when they were most oppressed.

Mr. Brice of Ballycarry, died almost immediately after his deposition: Hamilton, Cunningham, and others, fled to Scotland, where they obtained congregations; and Blair and Livingston, determined to join the persecuted English Puritans who had formed a Colony in New-England, North America. In this enterprize, they were joined by several laymen of considerable rank and property, who built a vessel, of one hundred and fifty tons burthen, at Groomsport, near Bangor. In this vessel, named *the Eagle-wing*, one hundred and forty persons sailed from Carrickfergus Bay on the 9th day of September, 1636. Livingston gives an account of their voyage; a few portions of which may not be uninteresting, “For some space, we had a fair wind, until we were between three and four hundred leagues from Ireland, and not far from the banks of Newfoundland. But, if ever the Lord spake by his winds and other dispensations, it was evident it was not his will that we should go to New-England. We met with a mighty heavy rain and wind out of the north-west, which did break our rudder, (which we got mended by the skill and courage of Captain Andrew Agnew, a godly passenger,) with much of our gallon-head, and fore-cross-trees, and tore our fore-sail, and broke a great beam under the gunner-room door. Seas came over the deck, we sprung a leak, and the Master and company told us it was impossible to hold out any longer. After prayer and much anxious consultation, we all agreed to return; and at last, on the 3d of November, we cast anchor in Loch-Fergus. Our outward means were much impaired by this calamity; but what grieved us most was, that we were like to be a mocking to the wicked. On the contrary, however, the prelates were much dismayed at our return; although neither they nor we knew that, within a year, the Lord would root the Bishop out of Scotland, and soon after, out of England and Ireland also.”

Blair and Livingston resumed their private preaching—the former near Belfast, and the latter at his old residence, in Malone; but they were soon compelled to flee to Scotland, one Frank Hill of Castlereagh, (an ancestor, I presume of the Marquis of Downshire,) having informed the Lord Deputy of their proceedings.

In the mean time, Wentworth was plundering and oppressing all parties in Ireland, with a remarkable impartiality. He confiscated estates, cast their grumbling overseers into prison, levied taxes as he pleased, established monopolies for his favourites, destroyed the woollen manufacture, encouraged the linen trade, and, in all things, manifested the caprice and tyranny of an irresponsible despot, with all the talents of a great statesman—little dreaming, that by such

acts, in addition to his other offences, he was preparing his neck for the block ! Whilst his Deputy was thus alienating the Irish, Charles himself, at the instigation of Laud, drove Scotland into open rebellion, by enforcing, or rather attempting to enforce, the reading of the English Service-Book, in all the churches of that kingdom. This attempt was made in July, 1637 ; and, in Edinburgh, the bishops barely escaped with their lives. The nobles put themselves at the head of the people, the National Covenant for the abolition of “ Popery and Prelacy” was solemnly renewed, a synod of the kirk was assembled in Glasgow, and Presbyterianism re-established as the national religion. These events revived the hopes of the Scottish laity in Ulster ; and great multitudes of them went over to Scotland, to have their children baptized, and to receive the Sacrament from the venerated hands of their former pastors. On one occasion, five hundred persons from Down and Antrim, sat at the Sacramental Tables in Stranraer, of which parish, Mr. Livingston had become the Minister. There, and elsewhere, many of them subscribed to the National Covenant ; and, returning with an increased hatred of prelacy, they put most of their countrymen in Ulster, under the same obligation. This roused the indignation of Bishop Leslie, who wrote a querulous letter to Wentworth, dated “ Lisnagarvie, (Lisburn,) 22nd Septr. 1638.” In this communication, he says amongst other things—“ The Puritans of my Diocese are all confident that the arms raised against the king, in Scotland, will procure them a liberty to set up their own discipline here, insomuch that many whom I had brought to some degree of conformity have lately revolted. If I call them in question, they scorn my process ; and if I excommunicate them, they know they will not be apprehended, in regard of the liberty their Lords have, of excluding all Sheriffs. In particular, there is one Robert Adaire, a justice of the peace in the county of Antrim, of £500-lands a year, who having some estate in Scotland, joined himself to the faction there, signed the Covenant, and was appointed to watch the king’s castle, at Edinburgh, that no provision should be carried in to the troops.” Wentworth immediately replied —“ As to Robert Adaire, I now send for him ; but your Lordship will keep the occasion to yourself, until after his arrival here.” But Mr. Adair was not to be so easily caught : he knew Wentworth and his High Commission Court too well, to come within their grasp ; and retired to Scotland. His estate, however, was confiscated, for the time, but subsequently restored. This Robert Adair was the ancestor of the present owner of the Ballymena Estate, Sir Robert Shafto Adair, Baronet ; and all who are acquainted with this Gentleman and his eldest son, Mr. Shafto Adair, will readily admit, that the ardent Love of Civil and Religious Liberty which animated their

distinguished Progenitor, in times of much peril, has neither become extinct nor diminished in his descendants.

To neutralize the signing of the National Covenant by the Ulster Scotch, Wentworth, or as some aver, Charles himself, devised a plan at once most odious and tyrannical. All persons, male and female, above sixteen years of age, were to be compelled to swear, "that they would never oppose any of the King's commands, and that they abjured all covenants and oaths contrary to this engagement." This abominable, unconditional oath, was called *the Black Oath*, both from its own intrinsic hatefulness, and its deplorable consequences. The nobility, as usual, readily acquiesced in this degradation, at the command of arbitrary power, but the mass of the people, more faithful to principle, refused to take an obligation binding them over, under all circumstances, "to non-resistance and passive obedience." "On such individuals," says Dr. Reid, "the highest penalties of the law, short of death, were unsparingly inflicted. Pregnant women were forced to travel considerable distances, to the places appointed by the Commissioners for taking the oath; and, if they hesitated to attend or scrupled to swear, they were treated in a manner so barbarous, that crowds of defenceless females fled to the woods and concealed themselves in caves, to escape their merciless persecutors. Respectable persons were bound together with chains, and cast into dungeons. Several were dragged to Dublin, and fined in exorbitant sums; whilst multitudes fled to Scotland, leaving their property to certain ruin. So many of the labouring population left the country, that hands were not found sufficient to gather in the harvest."

These sufferers for conscience' sake were either Scotch by birth or by extraction; and when we consider that their Ministers had been previously banished, and that they had no leaders to guide or encourage them, it is not possible to estimate too highly their unbending integrity and heroic fortitude. The Lords Chichester, Claneboy, and Montgomery of Ards, to whom they naturally looked for shelter and protection, became the base instruments of unjust power—Claneboy, in particular, lending his zealous aid towards coercing and oppressing the people of Killileagh and Killinchy, who had settled under his auspices. He even sent Mr. Bole, the old and blind Minister of Killileagh, a prisoner to Dublin, because he scrupled to take the iniquitous oath himself, or to encourage his people to sin against conscience. It is recorded in an old Manuscript, "that even greater sufferings befel those of the Scottish nation, in the counties of Tyrone and Londonderry, as few of them, at first, had fled to Scotland. On refusing the oath, they had their names returned to Dublin, whence officers were sent to apprehend them. In this way, multitudes suffered imprisonment and ruin; amongst whom was a worthy Lady, named

Mrs. Pont, who was confined as a prisoner for three years. Another case still more striking was that of Henry Stewart, a gentleman of property, who was dragged, with his wife, his two daughters, and his man-servant, before the High Commission Court of Star Chamber, in Dublin. Wentworth told him, at his mock trial, that he would drive him and all his kind, root and branch out of the kingdom; and then pronounced what he termed a most lenient sentence, namely, a Fine of £5,000, upon Stewart, £5,000, upon his wife, £2,000 upon each of his daughters, and £2,000, upon his servant. To this infamous sentence, Wentworth added the farther enormity of confining them to prison, at their own cost, until these fines should be paid!"

But, it would be inconsistent with my limited plan, to enter into farther details, in relation to this atrocious persecution which would fill a moderate volume—a persecution which compelled the timid to violate conscience, drove thousands from their peaceful homes, and exposed multitudes of the noblest and purest Christians of Ulster, to cruel imprisonment and worldly ruin. Yet, as a reward for such acts, added to his political oppressions, Wentworth was created Earl of Strafford; and appeared to have attained a height of influence and power from which nothing could remove him. Never was there a case, however, in which was more distinctly evidenced the glorious and consolatory truth, "that God maketh the wrath of man to praise him." Presbyterianism, nominally suppressed was only the more fondly cherished in the hearts and homes of the people; whilst the fortitude and sufferings of its bolder advocates cast a lustre over their faith, and manifested its vital and sustaining power. On the other hand, the victims of prelatical persecution, only the more intensely loathed a system which produced such evil fruits; whilst the moderate and conscientious adherents of episcopacy felt the degradation of belonging to a Church which attempted to extend its principles and authority, by means so disgraceful and unchristian. Under the Providence of God, the temporary suppression of liberty and truth is not their annihilation; for, as the sun, after his obscuration by clouds, shines forth with augmented cheerfulness and splendour, so does every good cause acquire, in the end, additional lustre from the foul attempts which are made to destroy it.

As to Strafford, himself, he now stood upon the pinnacle of power, whence he looked haughtily down upon abject Nobles, a servile Parliament, and a prostrate people. The State and the Church were equally subjected to his despotic authority; but he little dreamed, whilst erecting this lofty fabric of human despotism, that like Haman of old, he was only raising a scaffold for his own execution.

(*To be continued.*)

ORIGINAL POETRY.

THE JOYFUL MESSAGE!

St. Matthew ii. 28—30.

COME to Jesus, come away :
 Let each wordly bond be burst,
 Let our souls forget their clay—
 Long, too long, in bondage nurs'd.

Learn of Him the meek, the lowly,
 Who, for thee, was captive led ;
 And for thee, though high and holy,
 On the Cross of Calvary bled.

Learn of Him the meek and humble,
 Never from his counsels roam ;
 He can help you when you stumble,
 He can take the lost ones home.

Come—and He will give you pardon—
 Clothe you in His raiment bright ;
 He, who sorrowed in the garden,
 Welcomes to the realms of light.

Belfast, 21st Jan. 1846.

MARY.

SELECTED POETRY.

STANZAS.

BY J. C. PRINCE, AUTHOR OF "HOURS WITH THE MUSES," &c.

Suggested by "The Independents Asserting Liberty of Conscience in the Westminster Assembly of Divines, 1744," a historical picture by J. R. Herbert, A.R.A.

"Freedom of conscience!" glorious theme for pencil, pen, or tongue !
 How worthy of the purest fire, the proudest voice of Song !
 More fitting for those lofty thoughts which thrill the harp divine,
 Than the weak words that tremble through this lowly lyre of mine.

"Freedom of conscience!" let me sing, how slight soe'er my power,
 This universal privilege, this consecrated dower ;
 God claims the homage of my soul, yet leaves its reason free,
 And shall a mortal shadow come between my God and me?

Shall human law prescribe my creed, and tell me when to kneel ?
 Shall state or priest coerce me to a form I cannot feel ?
 Shall stole or surplice, cowl or cap, or any outward guise,
 Show me the clearest, nearest path, to glory in the skies ?

Oh, no ! religion needeth not compulsion or parade,
 'Twas not for these the Nazarene's dread sacrifice was made ;
 But, oh ! it is a blessed sight, 'neath temple, cloud, or tree,
 To see sincere and solemn crowds bow down the adoring knee !

No need of arch and storied pane, of fixed and formal prayer,
 The heart that learns to lean towards heaven can worship everywhere.
 In chapel, closet, cloister gloom, or forest shade, we may,
 If the spirit, not the form, inspires, cast off the world—and pray.

Some love the eye-alluring pomp of fulminating Rome,
 The blazing altar, dreary mass, the high and gorgeous dome ;
 And some the ancient English Church of venerable grace,
 In whose time-hallowed grounds how few would scorn a resting-place.

And some more simple in their faith, but with as lofty aim,
 Mid lowliest walls would glorify Jehovah's power and name ;
 And some on Nature's broad, free floor, beneath heaven's boundless gaze,
 Would fill the breezes as they pass with songs of earnest praise.

And others—would they were but few—with mingled doubt and pride,
 Stray from each happier fold, and meet in mockery aside,
 Poor slaves to sense and circumstance, they wander far apart.
 Love all and scorn not—God alone may judge the inner heart.

Let each who thinks, and by his thought can rise above the clay,
 Let all who strong in love and faith pursue their peaceful way,
 Let every being, whatsoe'er his creed, clime, colour be,
 Rejoice in chainless soul and limb, for God hath made him free.

But thou, my own creative land ! the favoured of the isles !
 On whom the light of gifted minds—the gospel glory smiles—
 Go with thy power of intellect, with peace upon thy tongue,
 To wean the wayward and the weak from ignorance and wrong.

“Freedom of conscience?” who divulged this thrice-transcendant creed,
 By whose pure force the fettered lip, the famished mind was freed ?
 A few brave men, a very few—the noblest, gentlest, best,
 Mid many who had bowed and bled at bigotry's behest.

Great Nye ! methinks I hear thy voice within that ancient hall,
 To some imparting hope and joy, and wonder unto all ;
 Methinks I see thy manly mien, thy broad uplifted brow ;—
 Honour to thee, exalted one ! we feel thy spirit now !

For full emancipated speech, for thought's immortal right,
 For power to worship as we list the God of love and light ;
 For the sweet sake of charity to all the sons of earth,
 This champion oped his giant heart, and gave its feelings birth !

And, lo ! the painter's soul hath caught the greatness of that hour,
 And thrown it on the canvass-field with genius' magic power ;
 There Cromwell (gentle Selden by) with hard heroic face,
 Lists to the winged words that fill that consecrated place.

There, mid a mute and anxious crowd, stands Milton's youthful form,
 His soul with high poetic thought, his heart with freedom warm ;
 And many a mind of generous mood, and many an eye of scorn,
 Seem to make up the spectacle of that triumphant morn.

Like breeze-borne seeds, that pregnant truth went forth from zone to zone,
 Took root, and flourished free and fair, in places wild and lone ;
 And out of that devoted band, the fearless, firm eleven,
 An independent multitude press peacefully towards heaven.

SELECTIONS.

TRUTH is violated, in relation to God, when we conceal from those we are bound to instruct, the grandeur and immensity of his works, and the displays of divine intelligence and skill which are exhibited in his visible operations ; when we exhibit a diminutive view of the extent and glory of his kingdom ; when we give an inaccurate and distorted representation of the laws of nature, and of the order and economy of the universe ; when we misrepresent the facts which exist in the system of nature, and which occur in the history of providence ; when we call in question the truth of that revelation which he has confirmed by signs and miracles, and by the accomplishment of numerous predictions ; when we misrepresent its facts, its doctrines, and its moral requisitions ; when we transform its historical narrations into a species of parable and allegories ; when we distort its literal meaning by vague and injudicious “spiritualizing” comments ; when we fix our attention *solely* on its *doctrine*, and neglect to investigate its *moral precepts* ; and when we confine our views to a few points in the system of revelation, and neglect to contemplate its whole range, in all its aspects and bearings. In fine, the clouds which now obscure many of the sublime objects of religion, and the realities of a future world, would be dispelled, were falsehood and prejudice unknown, and truth beheld in its native light ; and religion, purified from every mixture of error and delusion, would appear in its own heavenly radiance, and attract the love and admiration of men.—DICK.

NOTICES OF BOOKS.

First Steps to Anatomy. By JAMES L. DRUMMOND, M.D. Professor of Anatomy and Physiology in the Royal Belfast Institution. London : Van Voorst, Paternoster Row. Pp. 228. 12mo.

AN elementary treatise on Anatomy—if the subject were so discussed as to be intelligible or useful, merely to students of that science, and if the book were capable of teaching nothing but Anatomy itself—would not be a fit topic for review in a religious magazine ; but when we find a work in which the strictest scientific accuracy is combined with the most luminous simplicity of style—in which broad and comprehensive views are united with a treatment of details, which is equally careful and interesting—in which the progress of thought is so natural, and the matters treated of, are so important, that few, who have once lifted the volume, can prevail upon themselves to lay it down until it has been completely perused ; and when this work is capable of being rendered in every page, and almost every line, subsidiary to the confirmation of the grand truths of Natural Theology, on which all true religion rests, we should not feel ourselves justified in dismissing it without a passing notice. Such is the little work now before us. We have never perused an introduction to any

science so interesting and attractive. It is calculated to engage the attention and to enlighten the mind, not of the professional student alone, but also of the general reader.

We have intimated that this work may be of use in confirming the great truths of natural religion. It is not, however, a Treatise on Natural Theology. Were it so, it would lose much of its value in our eyes. Laboured disquisitions and ponderous accumulations of proofs on a matter so simple as the being and attributes of God, we regard with an invincible aversion. When, for instance, we cast our eyes on the formidable array of goodly octavos composing the Bridge-water Treatises, we feel something of a sinking of the heart within us. What! we involuntarily exclaim, does it require all this enormous mass of chemistry, physics, metaphysics, physiology, meteorology, geology, entomology, to prove that there is a God, and that he is good? If so, alas for the faith and hope of nine hundred and ninety-nine out of every thousand of mankind! The very sight of such a library of books, on such a plain subject, would do more to weaken our confidence in the existence and providence of God, than all the arguments which the books contain could do to strengthen it—did we not remember that the works were written “to order”—each for its own solid thousand pounds—and that, therefore, however able and learned, they come under the general description of ordinary “book-seller’s work,” which, when well paid for, is sure to be done, as a thing of course, whether it be needful or superfluous, useful or injurious.

It is a great mistake to suppose, that by mixing up the discussion of natural religion, formally and expressly, with the contents of every chapter, and almost with the detail of every fact, in a Treatise upon Natural History, by lugging in the Deity, as it were, head and shoulders, upon every occasion, the faith of the reader in the fundamental principle of religion is likely to be confirmed. On the contrary, his suspicion is excited, his taste is disgusted, and his hostility is aroused. No more effectual method could be taken for inspiring a thorough dislike, both for the study of nature and the science of Natural Theology.

We know not whether Dr. Drummond has had any design in the composition of this little work to make it subsidiary to the important investigation at which we have glanced; but whether he had this end in view or not, we hesitate not to say, that he has taken the best way to accomplish it: that way is to let nature speak for herself. In examining the curious and complicated structure of animal bodies, let the form and materials of the different parts be pointed out—let their uses be described—let the manner in which they fulfil these uses be explained—let the analogous contrivances employed in other cases for effecting the same object, under different circumstances, be reviewed; and, depend upon it, if the argument built upon these facts, in support of the existence, wisdom, and personality of God, be good for anything, the conclusion will present itself spontaneously to the mind, or rather will force itself upon it. What is wanted, therefore, is not a Treatise on Natural Religion, but a judicious, popular, and interesting survey of nature; and for such a work in this valuable

department of science, we are indebted to the author of the book before us.

It appears to us, that this book might, with great propriety, be put into the hands of young persons blessed with an inquiring mind and a generous thirst for knowledge; and that it could even be introduced with advantage into seminaries for general education, both collegiate and elementary.

INTELLIGENCE.

PRESENTATION TO DR. DRUMMOND OF HIS PORTRAIT.

ON Friday, the 30th January, the subscribers to the portrait of the Rev. Dr. Drummond assembled in the Meeting-house, Great Strand-street, at three o'clock. The chair was taken by J. MOODY, Esq. barrister-at-law.

Dr. FERGUSON then read the following

ADDRESS.

“ Rev. and Dear Sir,—Having been selected by a number of your sincere and respectful friends and admirers, in Dublin and elsewhere, to request you to sit for your portrait, we are now deputed by them to request your acceptance of it, on behalf of your family and descendants. The testimonial can be of no value to yourself, save as a record of our gratitude and love; but to those who will have the proud and honourable boast of tracing through you their lineage, it will be prized as a rich inheritance, as portraying and handing down to them the lineaments of the form and countenance of one who ranks high amongst the true aristocracy—the aristocracy of mind—and has nobly and successfully exerted his genius and abilities in the cause of humanity, and for the maintenance and establishment of the best and dearest rights and privileges of mankind.

“ Few of our Christian brethren of other denominations—none of them, in proportion to our relative numbers—can refer to a succession of Christian pastors more highly gifted, or more richly endowed with the graces, virtues, and acquirements, that become the followers of their Master, than the religious societies to which we have the happiness to belong. Within little more than a century, the congregation, of which you are now one of the ministers, can enum-

rate amongst its pastors the Rev. Thomas Emlyn, the worthy confessor and undaunted proclaimer, in perilous times, of the faith then obscured, which had once been delivered to the saints; the Rev. John Abernethy, the author of the justly-admired discourses on the Divine Attributes; the Rev. James Duchal, D.D. the strenuous supporter of rational and practical Christianity; the Rev. S. Bruce, and his son, the learned divine, acute reasoner, and elegant scholar, the Rev. Wm. Bruce, D.D.; the pious, benevolent, and eloquent Dr. Moody, worthy successor of Abernethy and Duchal; the venerated and accomplished Dr. Thomas Plunket; and your late co-pastor, the beloved and revered Dr. Armstrong. And, in the same period, the congregation of Eustace-street, with which your congregation is connected with such ties of sympathy and kindred feeling, can enumerate amongst its departed pastors no less distinguished ministers of Christ. We need only refer to the Rev. Nathaniel Weld, the Rev. Isaac Weld, D.D. the Rev. Samuel Thomas, the Rev. Philip Taylor, and the Rev. John Leland, D.D. one of the ablest defenders of the truths of Christianity, in opposition to Deistical writers.

“ Nor would we overlook the remarkable men and admirable Protestant Dissenters of the previous century, the fathers amongst us, under God, of our freedom from spiritual bondage, including the Provost of the University, and seven senior and junior fellows of Dublin College, and several dignitaries of the Established Church, who nobly resigned their preferments, emoluments, and dignities, in assertion of the true Protestant principle which has always distinguished your congregation, the all-sufficiency of the Holy Scriptures as the sole rule of

faith and practice, the right of private judgment, and the rejection of all human creeds and articles. When we peruse the valued writings of these gifted men, when we dwell on the records of their piety, philanthropy, and benevolence, or reflect on their singular self-sacrifice, and their devotion to the cause of true and uncorrupted Christianity, we acknowledge our gratitude to those who employed the art of the painter to continue, as it were, their presence among us ; and, persuaded that our successors and posterity will regard you with similar feelings and emotions, we are desirous to preserve your likeness for their gratification.

“ In doing this, we testify our respect for one who has obtained his influence by no subjugation of our understandings through the agency of terror, that overwhelming weapon of coarse intellects and unfeeling hearts ; who, in seeking to break the chains that have been fastened on men’s minds, has been careful to avoid the imposition of others in their stead ; who has been solicitous to enlighten our understandings and warm our hearts by gospel views of all the subjects which most deeply concern and interest mankind ; and, whilst struggling for the diffusion of momentous truths, and naturally anxious that his own views should be fairly weighed and considered, has ever impressed on us and advocated the duty and necessity of free investigation, and the unqualified rights of conscience. Cold, indeed, would be the heart, and dull the understanding, that could fail to be warmed and enlightened by your admirable discourses on the Attributes of God,—the Might, the Majesty, and the Infinite Benignity of the Universal Father,—on the true Dignity and Glory of his Son, our Lord and Saviour Jesus Christ,—on the Operation and Agency of the Holy Spirit, the Spirit of God,—on our Duty to our Fellow-men and to ourselves,—our Duties, Responsibilities, Immortal Destiny, and Hopes.

“ We, in like manner, testify our admiration of your sincerity and devotion in the cause of man’s mental, moral, and spiritual advancement, and of your supreme and invincible love of truth, under the influence of which you frankly, directly, and fearlessly, and with simplicity and godly sincerity,

spoke, with power and efficiency, the truths of the gospel ; and, along with your high-minded brethren in the ministry, were ready to peril, and, if need were, to lose all earthly possessions, rather than keep back what you believed to be the counsel of God. And, with pride and pleasure, we acknowledge that we are attached to you, because you have, by precept and example, inculcated a charity as extensive as humanity, a love as boundless as creation, a piety characterized by wisdom no less than by warmth, and have ever been the true helper of our joys, by unceasing endeavours to bind us to God, and to strengthen the ties that unite us to our families and to mankind.”

To which Dr. DRUMMOND made the following

R E P L Y .

“ My esteemed and beloved Friends,—I accept, with pride and gratitude, these expressive testimonials of your kindness. To be united, as a minister of the gospel, with a society holding such principles as those to which your address gives utterance, and to which you are well known to be devotedly attached, I deem one of the greatest blessings to be participated in this state of trial. With you I enjoy, and have for many years enjoyed, that perfect freedom of mind which is the birthright of Christians, and which delights to expatiate in the wide field of religious inquiry, untrammelled by creeds and articles of human device, which, to the freeborn in spirit, are more galling than shackles of brass or fetters of iron.

“ To myself, considered individually, this picture, as you remark, can be of little value ; but, as a testimonial of your approbation of the religious tenets of which I am the humble advocate, and in connection with those who are endeared to me by the most tender and endearing relations, it is of the highest. My children, whose excellent mother is leading them in a path in which I hope they will continue to progress as long as they live, will learn to prize it as a memorial of your kindness, when he whom it represents shall be seen no more. It may serve them as a memento to ‘ keep the instruction of their father, and forsake not the law of their mother.’

“ In speaking of the pastors of

Strand-street and Eustace-street congregations in bygone times, you only do justice to their memory. Few denominations, as you truly observe, can refer to a succession of pastors more highly gifted, or more richly endowed with the Christian virtues ; and assuredly, in the opinion of every wise and good man, virtue is, in every society, a more honourable distinction than number.

“ It has often been a subject of reproach to our religious society, that our numbers are so few when compared with those of other religious societies. Such reproach comes with a bad grace from those who are themselves but a very little flock, when compared with the multitudes who are still unconverted, with Jews, Mahomedans, Heathens, and the thousands and tens of thousands in Christendom whom they brand as the non-elect, and whom they exclude from what they term the ‘ Covenanted mercies of God.’ We have never understood that Truth despises the few, and courts alliance only with the many. We learn, from the highest authority, that ‘ strait is the gate and narrow is the way which leadeth unto life, and few there be that find it ;’ and that ‘ wide is the gate and broad the way that leadeth to destruction, and many there be who go in thereat.’ We, therefore, prefer the narrow way, which we believe to be the way of righteousness and peace, though frequented by only a few, to the broad highway leading to the crowded halls, where declamation roars and bigotry sits enthroned, muttering her spells and issuing her denunciations. If we cannot boast of our numbers, we can, at least, congratulate ourselves on having had among us such men as are ornaments to the Christian name, men of high intellectual powers, profound erudition, literary taste, critical judgment,—above all, men of unimpeached and unimpeachable honesty, candour, integrity,—men mighty in the Scriptures, and marked by the seal of heaven, as worthy to proclaim the glad tidings of salvation. Comparisons are said to be odious ; but when we are taunted with the paucity of our number, we may boldly affirm that we know of no society that can refer to a succession of pastors more highly gifted than those to whom your address calls our attention. Nay, we

have yet to be informed, what names of the various religious societies in this island, whose bond of union is the Westminster Confession, can be produced from their presbyteries, synods, and general assemblies united, worthy of being compared with those which you have enumerated. They form a glorious constellation in our firmament of Christian theology ; and, beside them, the host of those who dare us to the comparison may ‘ hide their diminished heads.’ And whence is the difference ? Do we affirm that the pastors of our congregations were, by the original constitution of their minds, more richly gifted than others, more industrious students, more diligent in the discharge of their ministerial duties ? Far from it : we make no such assertions. We freely admit, that, in the synods and assemblies, to which allusion has been made, there must have been many men of great attainments and respectable scholarship, but they were slaves—slaves to their confession of faith—slaves to the unhallowed dogmas of Calvin ; the brand of Calvin was on their souls, it had seared their conscience as with a red-hot iron. The faculties of their minds were crippled and distorted by their creeds, and by the very frame of their religious institution they were precluded from the free exercise of thought. They dared not expatiate beyond a prescribed limit. A sorcerer’s circle was drawn around them, and over it they were forbidden to plant a foot, lest they should be ignorinously driven back as heretics and unbelievers. They were ordered to vilify the nature which it should be our endeavour to honour and exalt. They could not, or dared not, carry out any great principle of Evangelical truth, tending to the melioration of society or the happiness of man. Happiness ! No ; the religion of Calvin is a religion of terror and hard-heartedness, a gloomy and barbarous superstition, blasphemous concerning the great Author of Good, libellous concerning the nature and the brotherhood of men.

“ Differing as we must in religious opinion from several of our predecessors, who gave up their livings rather than remain in a church which fettered the conscience, we revere the principle on which they acted ; their names deserve to be held in honoured

remembrance for their assertion of Christian freedom—the all-sufficiency of scripture as the rule of faith and practice—the right of private judgment in the interpretation of the Divine articles. These are the principles which will regenerate the world ; but while the Gospel is contemplated through the compositions of fallible men, as the sun through noxious fogs and exhalations, its light is obscured, its energies enfeebled, its beauty and simplicity deformed and lost.

“While the pastors of our congregations are brought to our grateful remembrance, their lay worthies should not be overlooked or forgotten ; of these we can boast of many who, to borrow the language of your address, were distinguished by the ‘aristocracy of mind ;’ who adorned the liberal professions by their virtues and talents ; who sacrificed place and emolument to the dictates of conscience, and achieved the triumph of religious principle over the temptations of the world. Of these, the name of one is still fresh and verdant on our minds—that of Dr. Whitley Stokes ; and with his will one day be associated the names of some of our contemporaries, who are ornaments to society, an honour to their profession, benefactors of their species, steady and consistent friends of religious freedom, and able advocates of the rights of conscience. It is due to the lay members of such Christian societies as ours to state, that from them their pastors are great gainers by the interchange of thought and the communication of knowledge. If, in subjects immediately connected with our professional studies, we can sometimes impart a ray of light, how amply are we repaid by the knowledge which we receive on every subject of science and the arts, in which we ask information from our lay brethren ! And even in religion, and the right interpretation of Scripture, how often might the priesthood be instructed by the laity ! Few of the most distinguished divines are worthy of being compared as theologians with Milton, Newton, and Locke.

“I hold it to be the duty of a Christian minister to keep pace, if he possibly can, with the growing intelligence of his age and country. Nay, it should be his ambition to precede, and, instead of having to be dragged

forward as a laggard from the rear, he should be seen voluntarily leading in the van. But no slave can be a proper leader of free men. ‘If the blind lead the blind, both must fall into the ditch.’ He that would instruct others should have been well instructed himself ; and I impute it to the want of proper instruction, to sheer ignorance, and to the vain presumption that the utmost limit, the *ne plus ultra* of religious knowledge, has been already reached, that so many errors prevail, and that the pure and holy light of gospel truth is deserted for the dungeon gloom of superstitions that long since should have ceased to exist.

“It is melancholy to reflect how little the principles of genuine Protestantism have been understood or regarded, and how little progress in religious knowledge has been made by the great body of mankind since the time of Luther’s reformation. The object of most of the new societies into which the Christian world was then divided was not to advance but to retard and limit the progress of inquiry. Having burst the chains of papal tyranny, they were impatient to forge and to rivet other chains, not less galling, on the minds of those who were boasting of their emancipation from slavery. Vain boast ! The Pope of Geneva was not less intolerant than the Pope of Rome, nor the yoke of Presbyterian Synods and General Assemblies less oppressive than the yoke of General Councils ; nor the fires which burned Servetus less cruel and tormenting than those which consumed Huss and Jerome of Prague. What have the General Assembly of Ulster done to promote the cause of genuine Christianity ? Ask the Court of Chancery ; and it will tell us, that when they failed to dislodge us Unitarians from the high and holy position which we had assumed as servants of the One only living and true God, by the legitimate weapon of controversy, they hoped to prevail against us by the revival of certain intolerant laws, which, in the lapse of years, their very intolerance had rendered obsolete ; and, had it not been for the wisdom and justice of the British Legislature, in passing the Dissenters’ Chapels Bill, we should have been robbed of our houses of worship, of all our congregational properties, of the

very funds which our benevolent predecessors had provided, and to which some of our living contemporaries largely contributed, to be a provision for the fatherless children and widows of your pastors. Such are the fruits of their Christianity, such the lessons they inculcate on their priest-ridden, down-trodden, miserably-deluded, and mystified congregations ; and so certain were they of the success of their nefarious projects, they had actually begun to quarrel about the division of the pillage. The enemy said, ' I will pursue, I will overtake, I will divide the spoil ; my desire shall be satisfied upon them ; I will draw my sword, my hand shall destroy them.' But, thanks to our Almighty Protector ! in the hour of their anticipated triumph, they were signally defeated, and we still continue to worship in the houses built by our pious ancestors, and raise the voice of praise and thanksgiving to our great Deliverer, who hath rescued us from the fangs of the destroyer, who ' brake the jaws of the wicked, and plucked the spoil out of his teeth.'

"Attached as I am to the great principles of civil and religious liberty, it has ever been my desire to create and promote the same attachment in my Christian brethren, to the extent of my humble ability, and to me it is highly gratifying to meet a response to my advocacy of those principles in your kind, affectionate, and only too partial address. A minister of the Gospel can receive no higher reward upon earth than the approbation of his religious sentiments by those whom it is his wish and duty to instruct, provided always that such approval is gained by no unworthy act, by no flattery of prejudice, by no fashioning of doctrines to the varying hour, but simply by inculcating, with godly sincerity, what he believes to be the all-important doctrines of revelation. If there be aught that can or should excite supreme aversion and invincible disgust in the bosom of a Christian, surely it is sycophancy with hypocrisy in the guise of religion.

"We have been accused of having too little warmth in our religion, though occasionally some declare we have too much. It may be admitted, however, that if we sometimes exhibited a little more Christian zeal, it would tend to the advancement of our righteous cause. But warmth and

zeal depend very much upon physical constitution, and I am far from supposing that warm and affectionate piety is to be found only with the fire and storm of a heated imagination. Rapturous exclamations, affected grimace, and disgustingly familiar repetitions of sacred names, that should be uttered only with hallowed respect and veneration, are not the proper outward signs of the inward and spiritual grace. Where there is an ostentatious exhibition of piety, there can be but little of the reality. Shallow streams run with the most noisy murmur. Empty bodies yield the greatest sound. And some one has said, 'that the contortions of the Sybil may often be seen without the inspiration.' The service of God is 'a reasonable service.' It should be based upon reason and understanding, not on passions and emotions : the affections are a most valuable part of the constitution, and should be cherished ; for, without them and their kindly play, life would be insipid ; but unless they are under the control and guidance of reason and understanding, they lead to dangerous errors both in doctrine and practice. Devotion may be excited into fanaticism, zeal kindled into persecution. Our great guide and example was no enthusiast, no devotee, no vilifyer of human nature. He reasoned with the intellect, he appealed to man's natural sense of right and wrong, he spake to the feelings and affections, but he did not stir up the passions to anarchy and insurrection, to dethrone that reason which is man's distinguishing attribute. He was fervent in piety, but not fanatical, nor fond of vain repetitions, zealous for the glory of his and our Heavenly Father, but a reprobate of the disciples who wished to call down fire from Heaven to consume his enemies.

"Here let me pause, for I seem to have forgotten that I am replying to your address, and not delivering a sermon. In conclusion, then, my esteemed and beloved friends and brethren, permit me again to say that I warmly reciprocate all your expressions of kind and affectionate regard, I prize the picture which you generously bestow as a proof of your friendship to myself, for the gratification it gives to those who are united to me by the most tender ties, and for all the pleasing associations with which it is con-

nected: let me add, that my gratitude is enhanced by the consideration that my claims, if any, to such a testimonial of your regard, are so disproportioned to your estimation of my deserts; but, as I have said, you confer this honour upon me as an advocate of those religious principles on which it is our greatest earthly happiness to rest, and in support of which we shall best fulfil the great end and design of our Creation."

After Dr. Drummond had delivered his reply, Surgeon Antisell, the secretary, said he was requested by the committee to present the Rev. G. A. Armstrong, as colleague of Dr. D. with a framed lithograph of the portrait, on receiving which, he remarked, that no portrait was necessary to remind him of Dr. Drummond, as his image was indelibly stamped on his mind.

In the evening there was a Soirée at the Northumberland Buildings, which was very numerously attended; and at which several enlightened and benevolent sentiments were impressively brought forward by— Mitchell, Esq. John Armstrong, Esq. R. Dowden, Esq. Wm. Antisell, Esq. James Haughton, Esq. the chairman D. Hutton, Esq. and other speakers. These were received by the assemblage with marked approbation, and the evening was spent in most delightful harmony.

DR. BEARD'S DICTIONARY OF THE BIBLE.

IT gives us much pleasure to direct the attention of our readers to Dr. Beard's Dictionary of the Bible, which we have no doubt will be truly useful as a book of reference. Dr. Beard has already distinguished himself as an author and able vindicator of the truths of Christianity, and merits the encouragement of the Christian community. The friends who have, on the cover, recommended his Dictionary to the non-subscribing Presbyterians of Ireland, being personally acquainted with him, have, of course, confidence in his ability to execute the task which he has marked out for himself. They cannot be accountable for what he may advance on any subject; but his past services certainly warrant them in recommending his work to the inquirer after information.

ED. I. U. M.

We understand that the Rev. Robert E. B. Maclellan has signified his intention of resigning the pastoral charge of the Unitarian Congregation at Bridport, on 1st September next.

OBITUARY.

DIED—On the 8th day of February, 1846, MR. JOHN JOHNSTON, of Thornhill, near Dunmurry, in the 64th year of his age. Through life he was distinguished by benevolence, integrity, and public spirit, as a member of society; and, in his more private relations, he was eminently gentle, amiable, and kind. For more than thirty

years, he was a respected Elder of the Presbyterian Congregation of Dunmurry, and in that capacity he attended several meetings of Synod, about the period of the Remonstrant Separation, being one in whom his fellow-worshippers reposed entire confidence, as the uncompromising friend of gospel truth and Christian liberty.

TO CORRESPONDENTS.

It is requested that all communications intended for insertion in the *Irish Unitarian Magazine* will be forwarded not later than the 10th of the preceding month (if by post, prepaid), to 28, Rosemary-street, Belfast.

THE

IRISH UNITARIAN MAGAZINE.

No. V.

MAY, 1846.

VOL. I.

ON THE PUNISHMENT OF DEATH FOR THE CRIME OF MURDER.

BY W. J. FOX.

THE controversy on capital punishment has of late been very much narrowed in its limits, partly by changes of law, and partly by the progress of public opinion ; and it may now be considered for all practical purposes as confined to a single case ; the chief exceptions being two or three crimes, for which it is inflicted with some degree of public sympathy when they are attended with circumstances of peculiar atrocity. But we may, for all practical purposes, regard it now as simply a question whether the punishment of death should be inflicted for the crime of murder. To that crime the advocates of capital punishment at once advert ; to that crime the opponents of capital punishment look at once as the main topic with which they have to deal ; and upon that the exceptionists fall back, as being the single case on which they peculiarly rely, as that which should be taken out of the ordinary operation of the principle. It is to this case that I shall confine my attention in the present lecture, which has been occasioned by the number of murders which have occurred of late, and, at least for a time, the comparative frequency of the infliction of capital punishment.

The question is, whether the state, with all its powers, cannot achieve the purposes for which it is constituted without having recourse to this extreme infliction ; whether, with all the pomp of royalty, with legislative institutions in their continual discussions and universal supervision—with magistracy in its varied gradations, from solemn courts of justice down to those in which petty offences are disposed of in the most summary manner : whether, with all the array of army and police, with instruction provided in educational establishments, and all the diversities of punishment inflicted at home and abroad, from the dungeon to the penal colony ; whether, in addition to all this extensive and magnificent apparatus, the loathsome image of the gibbet be absolutely essential in order to perfect the picture of civilization.

There are, indeed, those who consider the question as disposed of

in a very brief way by the authority to which they appeal in the controversy. They say at once, “There is the word of God—‘Whoso sheddeth man’s blood, by man shall his blood be shed.’ There are the unrepealed moral laws, which were interwined in the civil constitution of the Jewish nation under the peculiar direction of the Deity.” But the question is not so soon settled as this appeal may seem to imply. We live in an age not merely of Scripture quotation, but of Scripture interpretation. There are those who, if they cannot find the sentiments they want in Holy Writ, put them there out of their own minds, and then believe they read them legibly in the original. There are those who call up the spirit of the new dispensation to counteract that of the old, and oppose the one principle of the New Testament to the many capital punishments of the Old Testament. They refer to the great law of Christ, that we should do unto others that which we would that others should do unto us; and as no man would be hanged by others, they infer that no men should inflict such punishment on their fellow-creatures. There is a short way of evading any verbal declaration, which is as useless, on the one hand, to enforce principles, as on the other to counteract principles; admitted always in their literal interpretation, yet always giving way to the progress of intelligence and the development of the human mind. An able reasoner on this subject undertakes to dispose of the Scripture portion of the controversy, thus:—It is consistent with common sense that we should act in such and such a manner; Scripture is believed to say differently; but Scripture divinely inspired cannot possibly contradict the dictates of common sense, and therefore must be otherwise interpreted.

Again, there are those who settle the question by resolving it into the power of society. “Might is right,” they say. But not all the metaphysics of Horne Tooke, the utilitarianism of Jeremy Bentham, or the philosophy of Carlyle, have been sufficient to give currency to this pithy maxim—so justificatory of whatever is—that might is right. There will always be a protest in the human mind against such a use or abuse of language. There will always be a distinction between the power that prevails for a time, and the power that prevails through all ages. There will always be a distinction between the power of one class of human beings over other classes, and the power which belongs to the enduring and unvarying laws of human nature. The former may for a time be might, the latter only and always can constitute the right. Besides, even on this principle the opponents of capital punishment have only to grow stronger, to deepen their convictions and increase their exertions; they have only to augment their number and be constant in the application of their principles; and then their right grows into that might, which will be

allowed, even on the part of the objectors, to sanction the principle, and admit it into the region of legislative and practical application.

The sacredness of human life as a divine gift is sometimes urged ; but, I think, not wisely or conclusively ; for if we carry out impartially and generally the principle that we should take not away

—“The life we cannot give,
For all things have an equal right to live.”

we should soon come into collision with that great principle—that divine and universal principle, by which death is rendered subordinate to life, and has been so from the very first moment of living beings on this world of ours. We find them ever linked together. Death is the condition of existence. Death is the great law of nature, as much so as life. They are inextricably intertwined. The means of subsistence of any class of beings whatever is only provided by the destruction of others. The principle would not only forbid animal food for human use, but vegetable food also. Everything that grows is a world, probably, of uncounted myriads of beings, who perish when that on which they live is used for the purposes of human nourishment. We may not take the very drop of water—that is full of life ; the air we breathe supports its unseen myriads. To retain this argument we must do like the vegetable-eating and water-drinking Brahmin when shown the hosts of living creatures which, in violation of his professed principles, he destroyed even in his simple fare ; and who broke the microscope, which proved that his endeavour was vain, and revealed the fact that the destruction of life is the great minister to life. Not upon this principle, then, can capital punishments be denounced. It will not bear any weight of argument. It cannot availingly be made antagonistic to the principle of taking human life when required for the purposes of society. It exaggerates the value of life, according to that scale which nature has marked out for us. Nor can we connect with this the apprehension of futurity, which has, indeed, had a large influence in the discussion of this question, but which only lands us in the absurdity that the tribunal of a just and merciful God is a tribunal so severe and fearful, that we ought not to send thither those who are deemed culprits by our own crude judgment.

The right of society over the lives of its members cannot, I think, be satisfactorily disproved. Society exists for the protection of life, liberty, property, and the means of happiness. It exists by the sacrifice of a portion of these to give security to the rest ; and as, for this purpose, it requires some sacrifice of property, liberty, and means of enjoyment, so, by parity of reasoning, there may be cases in which it requires the sacrifice of life also, for society gives that which renders life most valuable, which makes it life to live. The savage, in his

precarious existence, has his footsteps tracked by fraud and violence. Not only is all that adorns and enriches life unknown to him, but his very existence is in the greatest peril. Population increases not in the tribes which have fallen into a savage state; it is in the order and harmony of society that life is most prolonged, and that the greatest amount of enjoyment is clustered around it. For this, society may reasonably ask in return the readiness of its members to devote life to its service. Milton lost his sight—that which constitutes so large a portion of life—in the cause of his country and of freedom. Such examples as those, not merely of men who have risked their lives in the battle-field, but have gone to certain destruction; such as those of Leonidas in antiquity, and the Swiss hero of Morgarten in modern times, have commended themselves to the moral sense, and deserved the meed of praise which they have won from successive generations. If society has a right to the lives of its best members—if there is something good, true, beautiful, and honourable in the devotion to its service of existence so rich in thought, which may do so much by its prolongation for the progress of humanity—surely it must have a right also to the lives of its worst members, stained by crimes, if it should deem the sacrifice of those lives necessary to its own security and well-being.

The foundation principle—the ultimate principle of the right of society over the lives of its members, is that of the right of taking life in individual self-defence. Some persons consistently carry out their objections even to this extreme point: they profess that they would not by violence save themselves from destruction; that they would not by a stunning blow repel the hand of the assassin, and take life to save their own lives. Nature is too strong for such a theory; her power of impulse is far too mighty not to overcome theories of this kind in the moment of action, when men have no opportunity for carrying out speculations, and will not be bound by those which have not a deep and firm basis in the common principles of our human nature. Now this includes in society the right of resisting force by force; a right to that one form of war in which alone it has any claim to be vindicated—that of repelling invasion; and without this, all that the wisdom of man can achieve, all the good that human life can realise, all the blessedness, hopefulness, and progress, guaranteed by the noblest institutions, would be completely at the mercy of every little petty horde of banditti who should think it worth while to assail this beautiful fabric, and to lay it in ruins, for the gratification of their own sordid or violent passions.

The right of inflicting capital punishments, however, is one thing, and the wisdom or necessity of so doing is another and very different matter. It is not merely by the conviction of right that society

should try its actions, but by their tendency to good. Punishment should be judged by its likelihood to answer the great objects of punishment; and these seem, by the common consent of society, to have been resolved into three—the reformation of the offender, remuneration to the injured, and the prevention of future crime. Now, how does capital punishment operate in bringing about these objects? First, the reformation of the offender. Why, it cuts him off from all chance of reformation, brings him into collision with society in a most unequal warfare, where he is sure to be beaten down; and the very inequality tends to stimulate within him a sense of injustice or hardship, and rather raises his spirit in remonstrance and rebellion than softens, refines, corrects, and purifies it by the sense of good. Reformation! the only chance he has is of that most deceptive sort of change, that apparent transformation, which is sometimes vaunted in relation to criminals. The prospect of violent death, the endurance of the dungeon, which only shows by its dim light a glimpse of the apparatus of execution in perspective, is not a machinery of reformation to soften and improve. Whether it has ever acted so upon a single mind or character may be held very questionable; but as a general tendency, it manifestly is invested with no character but that of destruction.

Remuneration to the wronged: has this been the result of punishment? It is seldom much considered in our laws or their administration. The injured are left to make the best of the circumstances into which they have been brought. The usual course of law is to inflict another injury on them. If they have suffered by theft, it puts them to more expense; if they have been injured in minds and characters, it subjects them to a harassing effort, or succession of efforts, in order to rectify the evil—a result which they rarely achieve. There have been systems of legislation and institutions in which the injured party was the first thought of: in modern times, and in our arrangements of punishment with reference to crime, they are the last thought of. But suppose the injured party is dead, as in the case of murder—that we disregard the simpler instances of the invasion of liberty or property, and at once advance to the paramount case in reference to murder. What can be the compensation to the murdered man? Compensation! Who can bring back the dead, or restore them to their places in connexion with hearts that loved them, and eyes that delighted to look upon them? Who can replace even the most forlorn individuals in the situation in which they were before the commission of such an offence? It is altogether beyond the power of humanity; and if there be a gratification in the feeling of retribution on the guilty head—if those connected by blood or friendship cherish emotions in their breasts of anger and revenge, having their foun-

dation merely in a spirit of vindictive retribution, or blood for blood—then I say, that that is scarcely a principle which society should consult in its institutions. It is not so wise and true, so good and generous, as that for its sake we should make a sacrifice of human consciousness and life. It is a feeling rather to be corrected than cherished; one which the law of punishment should tend to abate rather than strive to satisfy.

Well, then, how stand capital punishments with reference to the prevention of crime? The prevention of crime in those promiscuous multitudes which are congregated at the place of execution—the prevention of crime in scenes where crime is known to have found its abode and procreant cradle! There is scarcely an instance of the infliction of capital punishment where crime is not perpetrated at the very moment, within sight of the dying agonies of the unhappy sufferer. The morning after the execution of Tapping, at the Old Bailey, two young offenders were brought up for theft committed at the very time, while those multitudes were actually engaged in the contemplation of the last agonies of the victim. A case of murder has been known—of murder, planned, discussed, and matured for action, within sight of the gallows, and at the moment that the work of execution was proceeding. And what is it that you would prevent? Is it the crime of impulse, or the crime of calculation? Murder from the sudden outburst of disappointment, wrath, revenge, or jealousy; or murder from the cool thought which weighs circumstances and balances consequences? Why, hanging is not very powerful either as to the one or the other. Passion defies death. Lord Bacon says, in his essays, that there is not in humanity a passion so feeble, but that it mates and masters the fear of death. Passion looks not to punishment—scorns punishment—and is ready to sacrifice its own life at the moment. This, indeed, has frequently happened. Murders from passion have, in very many cases, been instantly followed by the perpetration of suicide, or the attempt at its commission. We cannot deal in this way with passion. Its correction must be laid in instruction, moral training, and the formation of character; and it may fairly be questioned whether a single murder of passion the less has been committed in the world for all the punishment that society can enforce; for death, attended even by those circumstances of aggravation and torture, and subsequent ignominy, that tend to augment its horrors. Then, again, your calculator is evidently one to be influenced by other means. You have a mode of getting at him with certainty of punishment, much more efficient than the chance, which he would take into consideration too, of escape from capital punishment. He lays his plan with forethought. Immunity—entire immunity—is that for which he forms his problem and works his calculation. True, he continually

blunders ; and the errors of one, corrected by another, only give way to more errors from unforeseen sources that baffle one attempt after another of this description. Tawell's plan seemed complete, but was defeated by Wheatstone's telegraph : another murderer may so contrive as that no telegraph shall give intelligence of his movements ; but there will be something else, which he thinks not of, which will lead to his detection. Were detection sure, or, at least, the probability great that detection would follow such a crime, notwithstanding the greatest carefulness, they would nevertheless think to evade it. There is a delusion in the mind of the individual. It is the hope of entire escape with which he lays his account ; and therefore punishment, even if you could add to the agonies of death those eternal torments which some systems of religion denounce—even that would fail to act on his mind. He would speculate on escaping the one as he does on escaping the other. The aim of legislators should be certainty—certainty with reference to action upon those dispositions of the human character that are the sources of crime. What characterised the instance to which I have just referred ? (Tawell.) No delight in shedding blood ; no morbid appetite for the destruction of life. No : a care for external respectability—a determination, by any means, to gain it and to keep it. The sense of not being reputable in the world is a thing which such disposition dreads very much more than the mere chance, which he hopes to avoid, of a public execution. There is always a fulcrum in the human mind and character on which to rest the lever by which appropriate influences may raise the mind. You cannot expect a criminal to have a higher and purer morality than the rest of society. If you have led him astray by the fallacies of sordidness and externality, there are materials for correction—education and instruction ; to bring them to bear on the rectification of thought and feeling is the best course to be taken.

That there is a heavier punishment than that of death has been demonstrated by a curious fact, namely, that in some of the most rigid penal colonies murder has actually been committed in order to obtain for the criminal the deliverance of death from the punishment he was undergoing. Men who have been withheld by some religious fears from extricating themselves by suicide, yet finding themselves unable to bear the load of pain which pressed upon them in their penal circumstances, have actually been known to take the life of another, in order to secure thereby the termination of their own. They have looked to the gallows as the best alternative for them of the two. Here, then, you have at once demonstrated a heavier punishment—if heaviness of punishment be required—than what an execution itself can inflict.

Public opinion, it is said, requires capital punishments. Ill judge

they of public opinion who take it from the fact that crowds assemble to realise the strange gratification of witnessing the death of a human being. If public opinion does require it, it should be remembered, in justice to that same public opinion, that it required for a long time every amelioration that the legislature has yet granted to our system of punishment. There was first the demand of the public voice—reiterated for a long course of time—before those improvements were enacted as part and parcel of the laws of the country. If public opinion lag sometimes behind, it is the business of those who wield the vast machinery of the empire to endeavour to raise it by anticipating it for a short space of time, and so realising eventually its perfect agreement with the institutions of society.

It would be worth while to get rid of hanging, if only to abolish that sad burlesque of reformation and religion which is so frequently exhibited; that praying, singing, and sacrament-taking of the felon with the clergyman; that profession of inward grace; that assertion even of gifts that betoken the presence of God's Holy Spirit in the soul, when, perhaps, the crime has been proved by demonstrative evidence, and is denied to the very last, for the chance of escape; that manufacture of saints out of the foulest and filthiest materials—that taking the most sordid and blood-stained dust of humanity to make companions at once in glory for prophets, apostles, saints, angels, and archangels. The frequent exhibitions of this sort, especially blazoned forth as they seem to be, by gaol-chaplains, knowing little of religion except a certain vague phraseology, are one of the great nuisances of the time, tending only to hold religious "conversion," "regeneration," and all such words up to the scorn of those who have any insight into human character, the mode of its renovation, and the course we must take to secure its moral and spiritual improvement. The mere sweeping of this away would assuredly be a blessing to society, and tend greatly to free the world from cant, hypocrisy, and superstition.

¶ It is not the confinement of capital punishment to a very few cases that would answer much good purpose. The question really lies between the amount of it as at present inflicted, and the entire abolition. The midway course is the worst of all, on this account: whatever be the crime, it attracts an artificial interest around the culprit. Make your executions very rare, reserve them for the most hateful forms of crime that can be imagined, still, if an execution be a very rare thing indeed, a feeling of sympathy and the liveliest interest will flow towards the individual. There will be more of the suffering hero than of the outcast of earth for intolerable guilt; such a splendour will be associated by sympathy with his fate, as altogether to obliterate the perception of punishment and ignominy, and rather remind one of

martyrdom and canonization. This has been found to be the case by experience in those states of America in which the punishment of death has been confined to the rarest instances of aggravated crime. Instead of advancing towards the purpose no doubt contemplated by such a limitation, they have receded from it much further than was the case in the period of the comparative frequency of executions.

Let us, then, whose convictions take this course, lose no opportunity of contributing our portion to the public opinion, by which, eventually, legislation must be regulated. Let us ask, whether we are more safe—whether crime is more infrequent, for such fearful exhibitions? Whether they have not rather the result of hardening the heart, and of making humanity an unimportant or contemptible thing in the eyes of the multitude? Whether they do not act as productive of crime, rather than as a power that shall banish it from the world? Let us ask ourselves, whether we have one atom more security for our lives from all the hanging that has been or that can be practised?—whether there be not within reach of the community abundant means for the safeguard of life, liberty, and property, which may be brought to bear on criminals, and especially by appealing to their fears of an ignominy, the enduring power of which will inspire them with a greater dread, so far as the dread of punishment enters at all into the previous anticipation? It will be the wiping away of a blot from the history of any country to rise above this mode of punishment, and to do without it. Without foregoing the right, let us say that we need not exercise it; that in the strength of wisdom there is a higher and nobler power; that the multitudes shall be so instructed and trained, that humane feelings and ample knowledge shall be so diffused, as, by raising the whole tone of existence, to make life much more safe than it can be rendered by any punishment, even by the infliction of death. By doing this we shall render good service to society; cherishing in our own minds that view of the objects of society which best accords with the dictates of nature, and into which all punishment and the influence of legislation should be ultimately resolved. For Providence, in the ceaseless working of its mighty plans, consults not an exactitude of retribution: it renders the evil subservient to the good, fosters and cherishes the “soul of goodness in things evil,” works on the heart by the benignant influence of love and piety, until the individual cannot bear to be a strange and alien thing in such a harmonised existence. Let society do this; let it aspire not merely to be a power that, sustaining injury, retaliates that injury; but an intelligent and benevolent power, that makes even injury an occasion of good, harmonising and blending all its parts by the wise adjustment of its institutions; and thus will it accelerate the time when education shall have so far advanced, when character

shall be so rightly moulded, when truth, sincerity, and principle shall so far prevail, as that punishment, through almost all its forms, may become an obsolete thing, and be forgotten in the mutual endeavours of the members of society to encourage and assist one another in their various pursuits, in their use of the means of happiness which Providence has multiplied around them, and in the progress of the individual and social mind towards a purer, nobler, and more blessed condition of existence.

A MAIN CAUSE OF THE DIFFICULTIES EXPERIENCED IN UNDERSTANDING THE SCRIPTURES.

(Continued from page 74.)

In a former article I endeavoured to show that a main cause of the difficulties which men in general experience in arriving at the true meaning of the word of God is, that certain words and phrases are used in ordinary conversation, and in the creeds, catechisms, and articles of subscribing churches, in a sense quite different from that in which they are used in the Bible, and that men, in studying the Scriptures, invariably understand these words and phrases, in their *acquired*, and not in their *real Scriptural* import. I then pointed out the real and acquired meanings of a few of those words and phrases which are most generally misunderstood, and the misunderstanding of which has led to much false doctrine in the world.

I showed, 1st, that the word "elect," as used in the Scriptures, denotes *temporal* and not *eternal* election: it denotes election to *peculiar gospel principles and advantages*, and not election to the enjoyments and rewards of *Heaven*. I showed, 2d, that the word "atone" never means to *satisfy*, to *compensate*, or give an *equivalent*, but simply and solely to *reconcile*, or make peace between two parties who were hitherto alienated and estranged. I showed, 3d, that the phrase "the kingdom of heaven," does not always mean the *abode of the righteous hereafter*, but most frequently denotes merely *Christianity*—the *Gospel dispensation*—that heavenly kingdom of *peace*, and *truth*, and *righteousness* which Jesus came to establish in this lower world. I showed, 4th, that the word "Worship," as used in the sacred volume, does not always mean *prayer*, but most commonly means mere *civil reverence and respect*, such as was customarily paid not only to Jesus Christ, but to *kings*, *prophets*, *magistrates*, and all men of authority and distinction. I now proceed, according to promise, to point out the real and acquired meanings of a few more of those important Scripture terms to which space did not allow me to refer in my last paper.

5. The word "sinner," is one which is generally understood in an

acquired sense. As used in ordinary conversation, this word always means an *immoral man*; and most persons conceive that such is its meaning as used in the Scriptures, whereas, as there employed, it very frequently denotes simply a *Gentile* or *Heathen*. All Gentiles, let them be good or bad, in a moral point of view, are, in the New Testament, called “*sinners*;” so that a sinner and a Gentile are very often synonymous terms. This I can prove beyond controversy and beyond a doubt. The Apostle Paul in writing to the Galatians (Gal. ii. 15) says, “We who are Jews by nature, and not *sinners of the Gentiles*.” Here, you perceive, the Apostle designates all Gentiles as sinners; not, of course, because they were *all* persons of *abandoned character*, but because they were excluded from the Old Covenant, and debarred from those marks of the divine favour so abundantly conferred upon the Jews. The Scribes and Pharisees, in order to create an odium against our Blessed Lord, repeatedly reproached him with being “the friend of publicans and sinners.” Did they, by this imputation, mean to accuse him of being the associate and abettor of *abandoned men*. No; but they accused him of a crime, in the sight of the Jews not less heinous, viz.—the holding intercourse with tax-gatherers and Gentiles—two classes of persons detested by the Israelites—the former, on account of their profession, and the latter, on account of their extraction. So, in like manner, when it is stated, that “Christ was gone to be guest with a man that is a sinner” (Luke xix. 7), we are not by any means to suppose that the spotless Jesus sat at meat with the openly wicked, but merely that he partook of the hospitalities of a *Gentile*; an act which, in those days, was peculiarly offensive to the Jews, for no Jew considered it proper to sit at meat with a Heathen. There is one passage, however, not to multiply instances, which incontrovertibly proves that the words Gentiles and sinners are often convertible terms; for Christ, in speaking of his own sufferings from the hands of the Jews, says in one place (Matt. xx. 19), “and shall deliver him to the *Gentiles*, to mock, and to scourge, and to crucify him;” but, in another place, (Matt. xxvi. 45), when speaking of the same solemn event, he says to his disciples, “sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of *sinners!*” thus clearly proving, that our Lord looked upon the terms Gentiles and sinners as synonymous expressions, and here employed them to denote the same individuals. In meeting with this word, then, in the Scriptures, bear in mind that it does not always mean *bad men*, but merely Gentiles or Heathens, a name given to them by the Jews by way of contempt and reproach.

6. If this be the frequent meaning of the word “*sinners*”—as I think I have shown that it is—it will materially assist us in arriving

at the meaning of the word “sins”—a word perpetually occurring in the Scriptures. If I have proved that “sinner” does not always mean a moral offender, it naturally and necessarily follows that “sin” is not always a moral offence. We have seen that all Gentiles were contemptuously called sinners by their Jewish neighbours, not because of their immoralities, but because of their exclusion from the old covenant, and the privileges and advantages accruing therefrom ; so, when these same persons are no longer designated by this offensive epithet, and when their “sins” are said to be “remit ted,” the meaning must be, not that their *moral guilt* is remitted (for it was not by any means on account of their *moral guilt* that they were ever called by that name), but solely that they are recovered from an uncovenanted to a covenanted state, and admitted to privileges and advantages from which, as Gentiles, they were hitherto debarred. In one word, there are two kinds of sins spoken of in the Scriptures—*moral sins* and *ceremonial sins* ; the former of which are remitted or pardoned solely on the ground of *repentance* and amendment of life, and the latter on professing faith in Jesus as the Messiah, and admission into the Christian church ; and it requires the greatest attention to ascertain which of the two kinds is spoken of in any passage where the word occurs. When we read, “repent and be converted, that your *sins* may be blotted out,” the sins here alluded to are *moral sins*, which are blotted out upon the terms of *repentance* ; but when we read, “arise and be baptized, and wash away thy *sins*,” the sins here alluded to are *ceremonial impurities*, which attached to all men who were not embraced in the new covenant, but which are removed from all who are admitted into the Christian church by the outward rite of baptism.

I shall best illustrate my meaning by examining one or two passages in which this word occurs, and applying the rule here laid down, and I shall select the most important. Our Saviour, in speaking of the cup which he gave to his disciples at the last supper, says, “For this is my blood of the New Testament, which is shed for many for the remission of *sins*.” Now, most persons imagine that the sins here spoken of are moral transgressions, whereas our Lord means *ceremonial transgressions* ; for we have no warrant whatever for supposing that the blood of Christ is at all efficacious to blot out our moral offences, unless we ourselves repent and turn away from them. All that our Lord wishes to convey by this language evidently is, that he died to abolish the old covenant and establish the new, by which all who are admitted into it are recovered from the condition of Gentiles to the condition of the privileged people of God.

Peter, in his first Epistle (ii. 24), says respecting Christ, “who his own self bore our *sins*, in his own body, on the tree.” In this,

as in the preceding passage, the “sins” spoken of cannot possibly be our moral offences, for, respecting these, the Scriptures, in the most unequivocal terms, declare that every man must bear them for himself. If there be any truth in the Bible more plainly taught than another, it is this—“Every man must bear his own burden.” “The soul that sinneth it shall die.” “Every man must give an account of himself to God.” “The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.” All which passages proclaim, in accents not to be mistaken, that our transgressions against the moral law shall be visited upon our own heads, and that every man, unless he repent and reform, shall suffer the consequences of his misdeeds.

Whilst, however, every man must bear his own moral sins, Christ has borne our ceremonial sins; for he, by his death upon the tree, abolished the old covenant, which treated all who were not embraced in it as “sinners,” and established the new covenant, by which all who are embraced therein are designated as “saints.”

There are several other remarkable passages in which this word is found, which I should be glad to examine and explain did space permit, but these few, I trust, will be enough to prove that “sin” does not always signify moral guilt, but merely that state to which all men, whether Jews or Gentiles, are represented as being reduced, so long as they are out of the Christian covenant.

7. The word “saints” is another which, like all the preceding, is generally used in an acquired sense. When men in ordinary conversation speak of saints, they always mean *peculiarly holy persons*, and they fancy that this is what the word always signifies in the New Testament, in which idea, however, they are quite mistaken. As there found, it generally means merely a *Christian*, let him be holy or unholy. All Christians are “saints” under the new covenant, just as all Gentiles were “sinners” under the old. That such is the case is a matter easy of proof. Paul, in writing to the church at Corinth, says, “all the *saints* salute you.” That is, all the *Christians* at Ephesus send greetings to their brethren in the faith at Corinth. The same Apostle, in writing to the same individuals on another occasion, says, “now concerning the collection for the *saints*”—that is, respecting the collection which he was engaged in taking up for the benefit of the *Christians* at Jerusalem. He also speaks of this same matter to the church at Rome, in these words—“but now I go to Jerusalem to minister to the *saints*”—that is, to minister to the wants of the *Christians*; and he adds, that he was engaged in “making a certain contribution for the poor *saints*,” that is, for the needy Christians. Jude speaks of “the faith once delivered to the *saints*,” meaning thereby the doctrines communicated

to the primitive Christians ; and the Apostle of the Gentiles, in writing to the Philippians, says, “ to all the *saints* in Christ Jesus at Philippi : grace be unto you and peace from God our Father, and from the Lord Jesus Christ ;” clearly showing that to be a believer in Christ Jesus and to be a saint means the same thing. From these few passages, which I have selected out of a multitude, you must see that all Christians are denominated saints, not because they were all persons of extreme purity of life—for such was not the case—but because of their being included in the new covenant and favoured with the spiritual privileges and advantages which it confers. Some religious professors of the present day, who arrogate to themselves peculiar sanctity, delight in designating their own fraternity as “ *saints*,” thereby insinuating that they are somewhat holier than other Christians that differ from them in opinion, without ever reflecting that, in the real import of the word, any or every Christian believer could establish as legitimate a title to the epithet as they. Every man who, upon professing faith in Jesus as the Messiah, has been admitted into the Christian church by the outward rite of baptism, is, in the Scripture meaning of the word, a saint, even though his life should not be distinguished by any remarkable piety. Peter was a “ *saint*,” though he not only denied his Lord three several times, but untruly swore that he “ knew not the man.” Judas was a “ *saint*,” though he betrayed his master for the paltry consideration of thirty pieces of silver. All the disciples were “ *saints*,” though, like a panic-struck army, they shamefully deserted their leader in the hour of danger.

8. “ *Saved*” is another word frequently to be met with in the Scriptures, the meaning of which is very much misunderstood. To be “ *saved*,” as used in the New Testament, does not signify, as men in general suppose, *to get to heaven*, but to be delivered from certain calamities in this world. In a word, the salvation which is promised as the consequence of mere faith is temporal and not eternal : it is salvation from certain things in this world and not in the next : it is salvation not to everlasting life, but salvation from bodily diseases, from ignorance, from temporal calamities, and from Jewish superstition or heathen idolatry. I trust I shall be able to prove that this is its true meaning, from an examination of a few of the principal passages in which the word occurs.

1. I say it sometimes means salvation from *bodily diseases*. Our Saviour, on one occasion, having cured a woman who was afflicted with a loathsome bodily malady, is represented, by the Evangelist Luke (vii. 50), to have said to her, “ Thy faith hath *saved thee* ;” but the Evangelist Mark (v. 34), in recording this same incident, represents our Saviour as saying to her, “ Thy faith hath *made thee*

whole ;" clearly proving that the Evangelists considered being saved and being made whole of a disease as meaning the same thing. Again ; on one occasion Peter and John miraculously cured a lame man who sat asking for alms at the beautiful gate of the Temple, for which offence they were brought to trial before the Jewish Sanhedrim. Their judges, among other things, asked them by what power or in whose name they had wrought this miracle, to which the two apostles unhesitatingly replied, that they had wrought it in the name of Jesus Christ, and by means of the power communicated to them by him ; and added (Acts iv. 12), " Neither is there salvation in any other [that is, neither is there *restoration to soundness of health* in any other], for there is none other name under heaven given among men whereby we may be *saved* ;" that is, there is no other name under heaven, and no other power communicated to men, whereby *such miraculous cures could be wrought*, except in the name and by the power of Jesus Christ. In this case, as in the former, to be saved means to be cured of a disease. I know that this latter passage is almost invariably misunderstood. I am aware that many, mistaking the meaning of the word saved, habitually quote it to prove that none but Christians will ever *get to heaven* !—a doctrine at variance with the clearest teachings of holy writ. Are we not assured that " God is no respecter of persons, but that, in every nation, he that feareth him and worketh righteousness is accepted of him ?" And are we not also informed that " many will come from the east and from the west, and from the north and from the south, and sit down with Abraham and Isaac and Jacob in the kingdom of God ?" It is not of the manner of getting into heaven, but of *curing diseases*, that the apostle is here speaking, and we must not wrest the passage from its context to make it prove a doctrine of which the apostle was not thinking at the time.

But, 2d, It also means to be saved from *ignorance*. In Paul's first letter to Timothy (ii. 4), we read, " For God will have all men to be saved and brought to the knowledge of the truth." Here the latter clause of the verse explains the former, plainly showing that to " be saved " and to be " brought to a knowledge of the truth " mean the same thing. In this passage, then, salvation is deliverance from ignorance. But, 3d, It also means to be saved from *temporal calamities*. We read in the book of Acts (xxvii. 31) that " Paul said, except these abide in the ship ye cannot be *saved*," that is, from drowning. Again, in the same book (ii. 21), Peter says, " And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." The apostle was previously speaking of the destruction of Jerusalem and the awful calamities that would attend it. He predicts that the Jews who would obstinately remain in the city

would be destroyed ; but that, at that great day, “ whosoever shall call upon the name of the Lord [that is, all the Christians] shall be saved ;” that is, delivered from those calamities to which their Jewish neighbours would be exposed. And we know that such proved to be the case ; for when Titus, with his destroying army, approached the city, the Christians, in consequence of the warnings given to them by Christ and the apostles, fled to Pella, a town at a little distance, and were thereby rescued from destruction ; whilst the Jews, who persisted in remaining in the town to the last, were barbarously slaughtered.

Again, we are informed that Paul and Silas, on one occasion, were imprisoned at Philippi for healing a woman that had a spirit of divination ; that during the night they prayed and sang praises to God ; in consequence of which the Almighty sent a great earthquake, which burst open the prison doors and loosed them from their bands. The gaoler who had charge of them, being suddenly aroused from his sleep, seeing the marvellous things that had happened, and being naturally and justly alarmed for his own fate, said to them, “ Sirs, what must I do to be *saved* ?” that is, from the *effects of the earthquake* ; for it was for his own security that he was now frightened, lest he and his family should be crushed beneath the ruins. To which inquiry the apostles immediately replied, “ Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.” As if they had said to him, become a Christian, cease your persecution of us, liberate us from our bonds, and then God will save you and your household from that imminent peril in which you are now placed. And we find that such was the case ; for, upon the gaoler becoming a Christian, and treating the apostles with civility, the earthquake was stayed. In these passages you must perceive that the word denotes salvation from temporal calamities.

But, 4th, It sometimes means *conversion from Judaism and heathenism to Christianity*.

Paul, in writing to the church at Rome (Rom. x. 1), says, “ Brethren, my heart’s desire and prayer to God for Israel is, that they might be *saved* ;” that is, converted to Christianity. In like manner, in the same Epistle, he tells the Gentile converts that, though the Jews are at present excluded from the Christian church, their rejection is neither total nor final ; but that at last “ all Israel shall be *saved* ;” meaning thereby, that when the fulness of the Gentiles shall come in, then shall all the children of Israel be restored to their former privileges, and gathered into the fold of the Redeemer.

Again. Our Saviour, on one occasion, was pointing out to his disciples the difficulties that lay in the way of men’s becoming Christians : above all, that the rich would be peculiarly unwilling to make

the sacrifices which Christianity would require of them ; upon which the disciples immediately asked him, " who, then, can be *saved* ? "— Matt. xix. 25. As if they had said, if the persecutions and losses to which converts will be exposed are so great as you represent them to be, what rich man is there that will consent to become a *Christian* ?

In all these passages, to be " *saved* " evidently means salvation from Jewish superstition and heathen idolatry.

After a careful examination of all these portions of Scripture, I think I am warranted in repeating the statement with which I commenced, viz. that the salvation which is promised as the consequence of mere belief is, in every case, temporal and not eternal ; it is salvation from certain evils in this world, and not salvation to everlasting life. To be " *saved*," and to " *inherit eternal life*," are two very different matters, and are obtained on very different terms. When any one asked, " what shall I do to be *saved* ? " the answer returned was, " *believe* ;" but, when any one asked, " what shall I do to *inherit eternal life*," the answer returned was, " *if you will enter into life, keep the commandments.*" The former being temporal, is obtained on the grounds of *faith* alone, but the latter being eternal, requires *good works* in addition.

I had hoped, at the commencement of this paper, to have been able to point out the real and acquired meaning of the word " *justified* ;" but I find that, as I have already exceeded the space usually allotted to a single article in this magazine, I must defer its consideration.

Before concluding, I would request all who may read the foregoing observations, to examine into the subjects, here imperfectly discussed, more fully for themselves. I am aware that several of my explanations of Holy Writ may, to many, appear new and strange ; but I have not put them forward without due deliberation and research ; and I trust they will be found to stand the test of Scripture criticism.

J. M.

POETRY.

THE RESURRECTION OF CHRIST.

(FROM GOETHE'S FAUST.)

CHORUS OF WOMEN.

With sweetest spices o'er him strewed,
In finest linen bound,
We laid him,—we that loved him much,—
In the cold burial ground.
And now we fondly come again
To wash, with many a tear,
The grave in which we buried him,
But, ah ! he is not here.

CHORUS OF DISCIPLES.

His mission done, the buried One
Has gone, in peerless pride,
To sit for ever on his throne,
By his Great Father's side.
Alas ! that we, the faithful few,
To whom he was so dear,
Are left behind in misery,
To mourn his absence here.

CHORUS OF ANGELS.

Rejoice ! ye sons of men, rejoice !
Awake the choral strain !
The Saviour who was crucified
Has broken his death-chain ;
And ye that followed him with love,—
If ye devoutly prize
The counsels that he gave on earth,—
Shall meet him in the skies.

OUTLINES OF THE HISTORY OF PRESBYTERIANISM, IN
IRELAND.

BY THE REV. H. MONTGOMERY, LL.D.

(Continued from page 126, No. IV.)

Nothing could have been more worthy of Christian men, than the conduct of the Ulster Presbyterians, during the persecutions to which I have referred. Although driven from their churches and deprived of their faithful ministers, they neither conformed to a religion which they disapproved, nor “forsook the assembling of themselves together.” On the contrary, they kept entirely aloof from the worship and ordinances of the Prelatical church ; and regularly met, in private houses, on the Lord’s Day, and frequently during the week, for the purpose of engaging in religious exercises. On these occasions, as in the apostolic times, the entire assembly joined in praise ; some venerable layman conducted their devotions, and others expounded a portion of the Sacred volume. This being done, the older and more enlightened members occupied some time in edifying conversation ; pointing out especially the purity of their faith and worship, the importance of brotherly affection and co-operation, and the necessity of a steady adherence to principle. Thus, in the midst of perils and privations, did they continue to cherish a more ardent attachment to their own persecuted faith, and a more intense abhorrence of the church and characters of their persecutors ; so that, in point of fact, Presbyterianism only struck its roots the more deeply

into the affections of the people, in proportion to the violence of the storms by which its branches were assailed. Indeed, it is amazing, how much greater value the majority of men attach to their privileges, when compelled to maintain them in the midst of trials, than they do when permitted to enjoy them in the midst of security and repose. Our venerated ancestors crowded into private dwellings, and often raised their solemn hymns of praise under the dark canopy of night ; whilst in our own days of liberty, and peace, and religious encouragement, some of their descendants never enter the House of the Living God, and multitudes are found to be only occasional and careless worshippers ! Two short years ago, all the liberal Presbyterians of Ireland were up in arms, for the honourable defence of their religious properties, against unjust aggressions ; and, yet, how many of those who were the most zealous and liberal-handed, on that occasion, seldom darken the doors of those very Temples which have been secured to them by the justice of man and the Providence of God ! In days of darkness and amidst scenes of peril, our honest and intrepid progenitors “ prayed to their Father in secret,” rather than join in public acts of devotion opposed to the convictions of their minds and the sentiments of their hearts, whilst in our own days of light and security, thousands of Unitarian Christians, from mere local convenience, or the baser motive of worldly conformity, habitually carry their families into Trinitarian and Calvinistic Temples, where almost the entire service is at variance with their own views of God’s eternal truth ! In many things, no doubt, we are greatly superior to our ancestors ; but, unhappily, religious integrity, *that first of virtues*, is not amongst the number. It is highly probable, that, were we exposed to persecution, we should be more faithful to our principles ; and, yet, is it not melancholy, that the very plenitude of God’s kindness should lessen the gratitude of our hearts and the sincerity of our worship !

So much did the Christian firmness and integrity of our worthy forefathers alarm and exasperate the haughty Strafford, that he determined on the adoption of more efficacious measures “ for the up-rooting of their stiff-necked Presbyterianism.” He had banished their clergy, confiscated the estates and imprisoned the bodies of their gentry, and compelled the great mass of the people to take an infamous oath—yet he did not feel secure. The low and solemn swell of their Psalms, sounded in his ears like the indignant growl of a coming tempest ; and their peaceful assemblings for worship appeared to his eyes as the embryo musterings of warlike hosts. He, therefore, having no means of imprisoning a whole people, planned the gigantic scheme of expelling all the Scotch colonists from the country : and, this project, he would doubtless have attempted to

execute, had not some of his more moderate Irish counsellors warned him of the danger of driving a resolute population to despair ; and had not the king expressed his conviction, that such an attempt against their countrymen, in Ireland, would rouse the Scotch into a fresh rebellion, and thereby jeopardize his crown.

Under these circumstances, Strafford devised a new plan for overawing the discontented Presbyterians. He convened a Parliament, in Dublin, in the month of March 1640, from whom he obtained extravagant supplies, and a declaration of their unbounded confidence in his administration. Thus strengthened by “ the sinews of war,” he ordered the immediate levy of a large army, for the two-fold purpose of keeping the Ulster Presbyterians in subjection, and proving to the people of Scotland, that any rebellious symptoms in that country would be effectually checked by the prompt invasion of a disciplined force. Having thus, in his own estimation, rendered all secure, he committed the government of Ireland to his trusty friend, Sir Christopher Wandesford, and hurried, off to London, on the 4th of April, to receive, in person, the thanks of his Sovereign, and to aid him by his counsels, amidst the growing discontents of the English people.

A powerful army of 8,000 foot and 1,000 horse was speedily raised by the Earl of Ormond, and placed in various points along the coasts of Down and Antrim—having Carrickfergus for its head-quarters. This army, being chiefly composed of Roman Catholics, with a small mixture of episcopalian Protestants, was evidently well suited to the purpose for which it had been raised ; but the burthen of its equipment, and the permanent cost of its support, created murmurs amongst all classes of the people. These murmurs gradually swelled into loud and general complaints ; whilst the two Houses of Parliament, freed from the restraint of Strafford’s presence, speedily evinced their sympathy with the popular sentiment. Many members of the House of Commons were Puritans or Presbyterians ; and not a few were either avowed or secret Roman Catholics. All these parties, though widely differing from each other on the subject of religion, laboured under the weight of common grievances. Puritans, Presbyterians, and Catholics, had equally felt the scourge of Strafford’s government—all were equally indignant at the tyranny of the bishops, the arbitrary decisions of the iniquitous Court of Star-chamber, and the imposition of enormous taxation. Thus united by the powerful bonds of common injuries and common interests, they soon found themselves in a majority in Parliament, and speedily employed their power in reducing, to one fourth of the original amount, the extravagant supplies which they had granted only a few weeks before. They also presented a determined address to Wandesford complaining of

the scandalous exactions of the Established clergy, and the cruel restrictions imposed upon liberty of conscience. Encouraged by the sympathy and applause of their brethren, in England and Scotland, the Commons adopted still bolder measures, on the re-assembling of Parliament, in October, and drew up a Remonstrance, in fifteen Articles, demanding a redress of the heavy grievances, civil and ecclesiastical, which had been inflicted upon the nation during the administration of the Earl of Strafford. This Remonstrance, they ordered to be presented to King Charles, in person, by a Deputation consisting of three Members from each Province. The Members for Ulster were, Sir Wm. Cole, of Fermanagh, (ancestor of the present Earl of Enniskillen,) James Montgomery, of Down, (a connexion, I believe, of the Lord of Ards,) and Edward Rowley, of Londonderry, the maternal progenitor of the present Lord Longford, and the gallant Sir Hercules Pakenham. Enraged at such audacity, Wandesford dissolved the Parliament, and charged the Deputies, on their allegiance, not to leave the kingdom. This injunction, they utterly disregarded, and privately set out for London, on the 12th day of November, 1640.

Some time previously to this period, the weak and unfortunate King, thwarted by refractory Parliaments, had resolved to reign, and to levy taxes without their concurrence. But, his mad scheme of arbitrary taxation entirely failed: his finances fell into hopeless decay: and, in order to replenish his exhausted treasury, he was reluctantly compelled, once more to summon a Parliament. Exasperated by their Sovereign's contempt, inflamed by the insolence and rapacity of the clergy, smarting under the inflictions of unjust tribunals, denied the exercise of religious liberty, and overwhelmed by oppressive burthens, the Electors of England sent into Parliament sturdy and uncompromising Representatives of every existing form of discontent and disaffection. This memorable Assembly was opened by the King, in person, on the 3d of November, 1640; and is distinguished in History by the name of "The Long Parliament," on account of its continuing to sit for twelve years.

Before they entertained any question of legislation or finance, the members of this truly representative Assembly appointed several committees to inquire into the grievances of the Nation, and to devise means for their redress. Nor did they consider alone the evils, civil and ecclesiastical, which pressed upon England; but, with a generosity worthy of a great people, they sympathized with oppressed and plundered Ireland. The illustrious John Pym, in a speech of great power and clearness, moved for a Committee of the whole House, to consider the state of Ireland. Sir John Clotworthy, of Antrim, who had fled from Strafford's enmity, and had been returned to the

English Parliament, for the borough of Maldon, seconded the motion, which was triumphantly carried ; and, on the 11th of Nov. the Commons “resolved to impeach Thomas Wentworth, Earl of Strafford, of High Treason !” The motion was no sooner passed, than it was carried to the bar of the House of Lords ; and in less than one hour afterwards, the favourite Minister of the King, the haughty and oppressive Lord Lieutenant of Ireland, was a prisoner in the Tower of London !

The Irish Deputies, arriving at this period, created a great sensation ; and their Remonstrance, which was submitted to Parliament, a few days afterwards, materially tended to swell the accusation and the outcry against the unfortunate Earl. Encouraged by these events, the Presbyterians of Ulster drew up a Petition to the English Parliament, complaining, under thirty-one distinct heads, of the evils inflicted upon themselves and upon society, by the Episcopal Church, with the sanction of Strafford. They likewise adverted, in the same clear manner, to the injustice and oppression of his civil administration ; and, on this document, several of the charges in the Bill of Impeachment were subsequently founded. On the whole, sixteen of the accusations related to Ireland, amongst which the following were the most prominent, viz. His issuing a Warrant to Bishop Leslie, authorizing him, at pleasure, to imprison all the Non-conformists in his diocese—His imposition of the Black Oath, without authority of Parliament—His confiscation of estates and imprisonment of persons, by the Court of Star-chamber—and the shocking cruelties inflicted upon Henry Stewart and his family, as already detailed.

His trial commenced on the 21st day of March, 1641, and terminated on the 13th of April ; only forty-nine Peers voting in his favor. The sentence was then submitted to the twelve Judges, to ascertain their opinion of its legality ; and on the 6th of May, they declared “that Thomas, Earl of Strafford, had lawfully been doomed to suffer the penalties attached to High Treason.” The heartless and wretched king ignominiously signed the death-warrant of the unhappy man who had chiefly sinned in the execution of his own designs : and, on the 12th of May, 1641, the miserable victim of personal ambition and kingly meanness, was beheaded upon Tower-Hill, in the forty-ninth year of his age !

The fate of this unfortunate man is full of instruction. Gifted with extraordinary talents and indomitable energies, he early attained an unparalleled extent of power, which he might have employed for the promotion of his own permanent honor, the security of his Sovereign, and the good of his country. Instead of effecting these objects, however, he sacrificed them all, at the shrine of inordi-

nate ambition—lived without friends, suffered without sympathy, involved his country in all the horrors of civil war, and by his arbitrary counsels, brought his sovereign to the block ! The slaves and sycophants who once bowed before him, almost in the form of adoration, slunk away in the hour of adversity ; and some whom he had raised to power by his influence, gave their votes for his destruction. The wretched and unprincipled Monarch, whom “he had served, not wisely but too well,” basely deserted him in his utmost need, and signed the Warrant for his execution, when he ought rather to have laid his own head upon the block, than become a consenting party to the death of one who had always served *him*, at least, with unquestionable fidelity. It has been alleged, that Archbishop Laud, Strafford’s adviser and co-adjutor in all the measures which brought him to the scaffold, recommended the King to sacrifice his favorite, in order to divert public indignation from himself : but, if so, it was a short-sighted policy ; for, the very timidity which caused Charles to sanction the offering up of one victim at the shrine of popular indignation, only encouraged the demand for other sacrifices, of whom Laud, himself, was the first. On these subjects, however, it is not my province to expatiate ; nor should I have adverted to them at all, were it not to point out a striking instance of the over-ruling providence of God, in “making the wrath of man to praise Him.” The political and ecclesiastical tyrannies of Charles, Strafford, and Laud, although they inflicted great evils upon others, and eventuated in their own destruction, materially extended the foundations of civil freedom and religious toleration, in these countries : and a large portion of the security and privileges which we, ourselves, now so happily enjoy, has sprung from the spirit and energies called forth during the dark and melancholy reign of Charles I.

After the death of Strafford, the English Parliament made every exertion to remedy the evils inflicted upon Ireland, by his oppressive administration. First of all, to quiet the minds of the Ulster colonists, they induced the King to disband the army which occupied the counties of Down and Antrim ; and, under their influence, he also appointed moderate and judicious men to act as Lords Justices, in civil affairs, in the room of a Lord Deputy. Most, if not the whole of the estates confiscated by Strafford were restored to their rightful owners : the Presbyterians were allowed the free exercise of their faith and worship : the Catholic nobles enjoyed all the privileges of other Peers : Catholic commoners sat in Parliament, and acted as lawyers, magistrates, and judges. In short, all denominations experienced equal civil advantages ; and, if the Protestant Episcopal Church still continued to possess superior temporal emoluments, all other churches enjoyed equal freedom of worship. Under these auspicious cir-

cumstances, Presbyterianism began to revive ; Pastors were gradually procured for flocks ; the exiled returned to their homes ; men associated, and looked upon each other as brethren ; agriculture and manufactures assumed a new and healthy aspect ; and the entire country appeared to be setting forth on a happy career of order, prosperity, and peace. It is strange, however, under the government of God, how frequently good and evil alternate with each other, both in the concerns of individuals and nations—the greatest darkness becoming the precursor of the most cheering light, and the brightest sunshine the prelude of clouds and storms.

This remark is particularly applicable to the condition of Ireland, in the year 1641. The tyrannies of Strafford had been followed by the hopeful tranquillity to which I have just referred ; yet, whilst there did not appear in the horizon “a cloud so big as a man’s hand,” a tempest suddenly came forth, with a fury unequalled by any outburst of human passions detailed in the records of history. I allude to the awful rebellion whose memory has been handed down by tradition through upwards of two centuries, and whose horrible scenes of civil slaughter are still known in every peasant’s cottage under the name of “*The Forty One Wars.*” On this subject, as on all others involving the character of religious parties, we have historical statements as directly opposed to each other as east and west. Hume, Macaulay, and other Protestant Writers, paint the Roman Catholics as monsters of cruelty, more ferocious than the beasts of the forest ; whilst Curry, Lingard, and other Catholic Historians retaliate the accusation, by averring that all the atrocities were originated by the Protestants. “Truth may lie between :” for, assuredly, many individuals, of both parties, disgraced the name, not of Christians only, but of men ; and it is shocking to hear from pulpits, and to read in almost every modern religious publication, exaggerated details of ancient crimes, designed to wound the living, and to inflame the rancour of sectarian animosity. Nothing can be more unjust and ungenerous, than to impute to their religious principles, the entire iniquities of men in days comparatively dark, and under circumstances of great provocation and political excitement. These are the foul weapons used by unbelievers against *all* sects, in order to disparage Christianity itself, by imputing to its influence the crimes which its professors have committed, in direct violation of its holy principles ; and I know not the party to whom such a test could be applied without sealing their condemnation. In the days of the emperor Constantius, the hands of Unitarians did not remain unstained : the fate of Servetus, of the martyred Remonstrants of Holland, and that of the murdered Episcopalians of Scotland, would tell no pleasant tale of the mildness of ancient Calvinists : the

thousand victims of Prelatical Protestantism would show that *its* professors have not risen above human infirmities: and can we feel surprised, if the members of the most numerous and the most injured church in this Land, should not always have forgotten their wrongs, or avoided making a criminal use of their power? The enormities of religious Sects have not been the legitimate fruits of their opinions, but of worldly interests and evil passions, concealing themselves under the abused garb of religion; and, if I find some persecuting dogmas of a church in barbarous times, recorded in musty folios, or some atrocious acts committed by members of another church, in days when the principles of religious toleration were scarcely recognized in any country, am I therefore justified in imputing the spirit of persecution to my living brother who has out-grown the errors of his religious ancestors, and looks back upon their crimes with shame and sorrow? I am not in the least afraid of my kind and respected Calvinistic friends, because some wicked members of their communion, in Holland, two hundred years ago, put honest John Barneveld to death, for professing the doctrines of modern Methodism: neither am I afraid of my Episcopalian and Catholic neighbours, who always treat me with courtesy and kindness, because some of their fellow-believers, in barbarous times, disgraced both their faith and their manhood, by burning innocent Unitarians, at the stake. I am ready to controvert their errors of doctrine, in the spirit of the Gospel, or to expose their errors of conduct, if they personally offend; but I shall never be guilty of the mean injustice of *insinuating* a calumny against them, by holding them up to the world as in any way responsible for the crimes of those with whom, I am willing to persuade myself, they have nothing in common except the theoretical doctrines of their Creed.

These things being premised, I shall now proceed to give what I sincerely believe to be a true and impartial account of the origin and progress of *The Forty-One Wars*—confining, myself, however, to the briefest possible outline, consistent with the due connexion of my present narrative, and the influence of events upon Irish Presbyterianism.

In the planning of the great Rebellion of 1641, there appear to have been two sets of Plotters, mutually co-operating, and yet ignorant of each other's main design. At the head of one party, stood the earls of Antrim and Ormond, with several of the old English Catholic Nobility, resident in the Province Leinster. These men strongly disliked the Presbyterian and Puritan party, in England, who held the King in thraldom, and who, whilst trampling upon episcopal Protestantism, were still more fiercely hostile to Popery. They saw, therefore, in the ascendancy of those Sectarists, nothing

but farther humiliation for their own Church; and concluded, naturally enough, that if they aided Charles in resisting the encroachments of his English Parliament, they should perhaps obtain, either from his gratitude or his fears, the re-establishment of Catholicism in Ireland. They therefore proposed to the King, through Sir James Dillon, an active and faithful member of their confederacy, to seize upon Dublin and all the other strong places of the kingdom, in the name of their Sovereign, and also to depose the Lords Justices, and administer all the affairs of the State for the strengthening of the Royal Cause. This scheme, although it has been denied by Hume, there is abundant evidence to prove, received the sanction of Charles; and, consequently, the projected insurrection, so far as this party were concerned, bore the appearance of exuberant loyalty, more than that of rebellion: neither is there, in this affair, the slightest ground of complaint against the unfortunate monarch, as it was quite natural that he should endeavour to create a counterpoise, wherever he could, against the growing power of his determined enemies in England.

The second party of Confederates, though concurring with Antrim and Ormond, to the extent mentioned above, had ulterior views of a far different character. Their real object was, to do precisely what the Scottish Presbyterians had previously done—that is, to re-establish their own religion, on the ruins of episcopal Protestantism. From the inveterate hatred of Popery, however, entertained by the English Parliament, they could only hope to accomplish this design, by the entire separation of Ireland, from all connexion with the English Crown and Government. They also intended, no doubt, to accomplish, by this separation, the farther object of regaining possession of the immense estates and valuable privileges of which they had been unjustly despoiled, during the reigns of Henry VIII. Elizabeth, and James I. And can any man, possessing the ordinary selfishness of our nature, and cherishing a reasonable love of his religion and his country, blame them for entertaining such designs? The native Irish had been barbarously treated and plundered, from the invasion of Henry II. and the introduction of Protestantism had only rendered the new Faith pre-eminently hateful, by infusing many additional ingredients of bitterness, into the deep cup of their previous sufferings. Their venerable Hierarchy had been deposed and plundered—their Sacred Temples had been wrested from them, and the solemn rites of their venerated faith were performed at rude altars of stone, amidst the wilds of their country, and under the blue canopy of heaven: their honored Chieftains had been ignominiously driven from their hereditary domains, and their feudal castles occupied by English adventurers. I feel no surprise, therefore, that, smarting under hereditary and personal wrongs, the O'Donoghues of Munster, the Gormanstowns

and Plunkets of Leinster, the Dillons of Connaught, and the Maguires, Magennises, O'Neills, and Moores of Ulster, should have embraced the tempting opportunity of England's internal distractions, for throwing off the yoke; or that they should have been encouraged in this enterprise, by the clergy and people of a plundered and persecuted Church. The leaders of this party, like those of the other, asserted in a Proclamation issued after the commencement of the Rebellion, that they were acting under the King's authority; and, it is highly probable, that Charles, in ignorance of their ulterior objects, had lent his sanction to their proceedings, in order to create a diversion in his favor, during his disastrous struggles with his English subjects.

Of the two parties who thus designed to overthrow the constituted authorities, that of the old Irish Catholics was, by far, the more numerous, energetic, and sincere. They had definite views and distinct objects which the mass of the people could understand. They were not about to fight, merely to consolidate the power of a King, whose only hold on their sympathies consisted in his being hated by the inveterate enemies of their religion. On the contrary, they were chiefly to draw their swords in behalf of "their country, their altars, and their homes." Hence, the readiness with which they combined; the fidelity with which they kept their secrets, and the enthusiasm which they manifested in preparing for active operations, whilst the Ormond and Antrim party were paralyzed by distracted counsels, wavering purposes, and imperfect organization.

Still, however, a certain degree of union and co-operation was maintained between the two parties; and, after many negotiations, it was finally arranged that a simultaneous insurrection should take place on the 5th Oct. 1641. This compact, the Leaders of English descent declined to fulfil; and, consequently, those of Irish extraction determined to commence the enterprise on their own account, and with such means as were at their own command. They accordingly fixed upon Saturday, October 23rd, as the day of rising. Lord Maguire, Roger Moore, and a select body of resolute followers were secretly to enter Dublin, and seize the Castle: Sir Phelim O'Neill, of Tyrone, was to attack Derry: Sir Con Magennis, Lord of Iveagh, was to occupy Newry: Sir Henry O'Neill and Alaster M'Donnell were to seize on Carrickfergus: and other confederates of inferior note were to enter on less important enterprises. The attack upon Dublin Castle was frustrated through the agency of Owen O'Connelly, (an actual Presbyterian, but a supposed Catholic,) who gave information to the Lords Justices, on the evening of the 22nd, and several of the rebels were taken up. The rest escaped to Ulster, where the insurrection had commenced, as previously determined;

but the officers in command of the principal Towns being English, Scotch, or Irish Protestants, the rebels failed to take any of the considerable places mentioned above, and were content with capturing small forts, or open towns, and ravaging the country districts. At first, except where they were opposed by armed men, in fair conflict, they merely made prisoners of the principal Protestants of the Established Church, burned their houses, carried off their goods, and then plundered the humbler members of the same communion—ordering them to return to England without delay. The Scottish settlers remained entirely unmolested, either in person or property—owing, as some allege to the express commands of the King, or, as others more probably maintain, to the hope of conciliating the Scotch Nation, and thereby preventing any troops being sent over to Ireland, in aid of the episcopalians.

This comparatively humane and civilized warfare continued for six or eight weeks—the Catholics being undisturbed masters of the smaller towns and open country, whilst the stripped and terrified Protestants crowded into Derry, Coleraine, Carrickfergus, Belfast, Enniskillen, and a few other places, occupied by their friends and the royal army. Innumerable conflicts took place, however, between the contending parties; and the war speedily degenerated, *on both sides*, into scenes of the most revolting cruelty. At this distant period, and amidst the most contradictory allegations of Historians, it is impossible to determine on which side the barbarities *commenced*; but, one thing is clear, that, in proportion to their means and opportunities, both parties pursued the horrible game of extermination, with all the ferocity of bloodhounds! Men, women, and children, were massacred without remorse: houses smoked in ruins: whilst cattle and provisions were everywhere destroyed, as if the fury of men's passions had annihilated their understandings, and caused them to cut off the very sources of their own subsistence. There can be no doubt that the Catholic atrocities were the more extensive and appalling, because they occupied a much wider field; but, it is equally unquestionable, that both parties not only disgraced the name of Christians but of men.

The precise cause of the Presbyterians becoming involved in the miseries of the contest, has not been clearly ascertained. The probability is, that they had openly or privately lent some aid to their suffering fellow Protestants: but the main reason assigned by many Historians is the fact of the Presbyterian garrison of Carrickfergus having joined a body of mixed Protestants, at Ballycarry, on the 9th of January, 1642, and thence proceeded to massacre, indiscriminately, the unarmed and peaceable Catholic inhabitants of the Peninsula of Island Magee, on the north-east coast of the county of Antrim.

Some have asserted that no fewer than 3,000 persons were, that day, inhumanly butchered, or driven in masses into the sea, over the beetling cliffs, vulgarly known by the name of "*The Gobbins Heughs.*" Others have alleged that no more than thirty individuals were slaughtered, on that occasion; but, I am convinced that this estimate is far too moderate. Let the fact stand as it may, however, there can be no doubt that, from this period, many of the Presbyterians became involved in all the prevalent horrors of the times, both as actors and sufferers, until in the Spring and Summer of 1642, the Catholics were driven from the counties of Down and Antrim, by a numerous army which the Scottish Parliament had sent into Ulster, under the command of General Monro.

The destruction of food and the neglect of cultivation produced their natural results—Famine and Pestilence. Tens of thousands, both Catholics and Protestants, who had escaped from fire and sword, perished by want and disease. The whole Province sent up the wail of mourning: the mountains, the valleys, and the towns being indiscriminately ravaged. A few records remain, which may give some idea of the wide-spread devastation. In Coleraine, 6,000 persons died: in Carrickfergus, 2,500: in Belfast, (then little more than a village,) 2,000: and in Lisburn, 800. Some Historians have computed the entire victims of war, famine, and pestilence, up to the final dispersion of the rebels, at 300,000, others at 200,000, and the most moderate at 40,000. Even the lowest computation, however, is appalling in itself; and still more shocking, when we consider that all those horrors originated in an affected veneration for religious Truth, and were perpetrated by men, on both sides, who gloried in the alleged superior purity of their religious principles!

Of the Protestant Episcopal clergy, thirty were murdered, great numbers were imprisoned, many died of fever, and with the single exception of the venerable Bishop Bedell, all the Prelates fled from the Kingdom. The excellent man who remained was universally beloved, even by the Catholics, who treated him with courtesy and kindness; but pestilence took away the life which human passions had spared, even in the hours of their wildest rage.

The several Scotch regiments, which composed the army of Monro, were accompanied by ordained Ministers of the Kirk of Scotland, who officiated as chaplains. Each regiment was considered as a Presbyterian congregation, and the most respectable and pious officers were appointed Elders, to assist at the administration of the Lord's Supper, and in the exercise of discipline. In the summer of 1642, five of these chaplains and several officer-elders were stationed at Head-Quarters, in Carrickfergus; and the enemy being driven to a distance, they resolved to organize a regular Presbyterian church, in

the natural expectation, that, so many of the episcopalian Protestants having been destroyed, and so many of their clergy either killed, or driven from the country, Presbyterianism might easily be rendered the Established Religion of Ulster at least, if not of all Ireland. In pursuance of this design, the *first* Presbytery ever held in this country assembled at Carrickfergus on the tenth day of June, 1642. The following Ministers composed this primary and most interesting Assembly, viz. John Baird, *Moderator*, Thomas Peebles, *Clerk*, Hugh Cunningham, John Aird, and John Scott. The names of the Elders, I have not been able to ascertain—a circumstance which I greatly regret, as I should have rejoiced to leave a complete list of the names of the worthy and pious men, who, amidst the perils of war, laid the regular foundations of my parent Church—a Church which, in despite of its occasional errors and forgetfulness of its early principles, has, beyond all controversy, conferred inestimable blessings upon Ulster, and indirect advantages upon the whole Empire.

(*To be continued.*)

POETRY.

D A F F O D I L S.

(*Herrick, 1648.*)

Fair Daffodils, we weep to see
 You haste away so soon ;
 As yet, the early-rising sun'
 Hath not attained his noon :
 Stay, stay,
 Until the hastening day
 Has run
 But to the Even-song ;
And having prayed together, we
Will go with you along !

We have short time to stay as you ;
 We have as short a spring ;
 As quick a growth to meet decay,
 As you or any thing :
 We die,
 As your hours do—and dry
 Away,
 Like to the Summer rain,
 Or, as the pearls of morning dew,
 Ne'er to be found again.

NOTICES OF BOOKS.

“*We Persuade Men* :” a Sermon preached in Belfast, on Sunday, the 30th of November, 1845, by the Rev. H. MONTGOMERY, LL.D. at the Annual Meeting of the “ Belfast Unitarian Society for the Diffusion of Christian Knowledge.” Published by request of the Society. 8vo. pp. 51. Belfast.

WE should apologise for having delayed so long the notice of this admirable discourse. We were aware, however, that our readers—thanks to the liberal and judicious arrangement of the Unitarian Society—had been supplied with copies of Dr. Montgomery’s sermon, and had thus an opportunity of appreciating its merits and profiting by its instructions. We rejoice to know that this discourse has been so widely circulated, for we look upon it as one of the author’s ablest and most useful publications. We have here the same clear, fresh, Scriptural delineations of Christian truth which characterise all his writings. We are happy to find that it has been so generally read among our brethren in England. We take the following paragraph from a notice of this sermon, which appeared in the *Christian Reformer*, for March, viz. :—“ This is one of Dr. Montgomery’s most spirited and successful sermons, and will be read with great interest by his friends, from the numerous illustrations it incidentally affords of the long series of brilliant services rendered to the cause of religious liberty in Ireland by this its bravest champion. There is not a true man amongst us who does not honour Dr. Montgomery for his years, his labour, and his character.” We sincerely hope that the *practical suggestions* thrown out in this discourse may be attentively and impartially weighed by those to whom they are addressed.

The Doctrine of the Trinity not comprised in “ the Faith once delivered unto the Saints :” a Discourse, preached at Moneyrea, on Sunday, January 11, 1846, by the Rev. F. BLAKELY, A.M. Published by particular request. Fp. 31. Belfast.

WE have great pleasure in directing the attention of our readers to this useful and well-timed discourse. The occasion on which it was written is highly characteristic of the author’s courageous, we had almost said *chivalric*, love of truth. We learn from the preface that “ the author, having understood that a discourse in support of the doctrine of the Trinity would be delivered in a neighbouring meeting-house, on Sunday evening, the 28th of December, 1845, attended at the time and place specified, and heard it ; and, in compliance with the desire of a few members of his own congregation who were also present on the occasion, he consented to discuss the same subject.” This sermon was the result of his visit to the orthodox camp ; and we thank the author for having taken the trouble of once more listening to and refuting the leading arguments brought forward by the abettors of error. Few Christian ministers are so cordially zealous in their support of truth as our friend Mr. Blakely. We believe his guiding motto in reference to polemical matters is, “ Better to preach plainly and fearlessly what you *do believe*, than wait till your oppo-

nents tell what you *do not believe*." The prosperous circumstances of Mr. Blakely's congregation prove the wisdom and truth of this advice, and we trust our preachers will, for the future, be more inclined to give it a serious consideration. Instead of giving extracts, we prefer recommending our readers to procure the discourse.

INTELLIGENCE.

WISBEACH UNITARIAN CONGREGATION.

We take the following paragraph from the *London Inquirer* :—"The following lectures are now in course of delivery, in the Unitarian Chapel, by the Rev. Wm. Cochrane :—Inspiration of Scripture—Interpretation of Scripture—First Principle of Christ's Religion—Tests of truth applied to popular religious opinions—Presumptive arguments against reputed Orthodoxy—Causes of the popularity of the so-called Orthodox system—The simplicity and practical superiority of Unitarian Christianity—General Diffusion of Knowledge. The attendance at a recent course of lectures, although not large, was above the average at other times. The deep-rooted prejudice which the friends here have long had to struggle against cannot be expected to give way at once, but from the truly Christian spirit and earnest

eloquence of Mr. Cochrane, the best results may be anticipated. Those persons who came only to gratify their curiosity, must be made both wiser and better by his clear expositions and practical remarks."

NORTHERN SUNDAY-SCHOOL ASSOCIATION.

The Seventh Annual Meeting of the NORTHERN SUNDAY-SCHOOL ASSOCIATION will be held on Thursday evening, May 7th, in the School-room of the First Presbyterian Congregation, Fountain-street, Belfast, when the report for the past year will be read, and several ministers and others will address the meeting on the subject of Sunday-school instruction. All interested in the Association and in the cause of Sunday-school education are requested to attend. The chair will be taken at half-past seven o'clock.

TO CORRESPONDENTS.

After mature reflection, we beg respectfully to decline the publication of the paper signed T. P. "On the Scriptural Doctrine of Retribution." The author, however, has our sincere thanks for the trouble he has taken in laying his views before us on that interesting subject.

We are sorry that the paper in our last publication, entitled "History of the Trinity," appeared *without the author's name*. It is an extract from "Martyria; a Legend, wherein are contained Homilies, Conversations, and Incidents of the reign of Edward the Sixth," by William Mountford, a Unitarian Minister in England. We hope this little volume will soon become more generally known, as it contains much useful information, and many passages that will repay the reader by their depth of feeling and purity of expression. We are sincerely obliged to the respected correspondent who called our attention to the oversight. The newspaper from which we extracted the article did not accompany it with the author's name, and the neglect, on our part, arose from this circumstance.

We are still in arrear in our Review department. We are compelled to put aside some valuable matter for next month.

We have received Mr. Thom's "Three Grand Exhibitions of Man's Enmity against God,"—Nos. 1 and 3 of the "Truth Seeker,"—"Efforts at Christian Culture," by Matthias Green,—"Memoirs of Mrs. Jane Mawson, of Newcastle-on-Tyne,"—"The Unitarian Press and Trinitarian Idolatry,"—Five parts of Dr. Beard's "People's Dictionary of the Bible," &c.

It is requested that all communications intended for insertion in the *Irish Unitarian Magazine* will be forwarded not later than the 10th of the preceding month (if by post, prepaid), to 28, Rosemary-street, Belfast.

THE

IRISH UNITARIAN MAGAZINE.

No. VI.

JUNE, 1846.

VOL. I.

(*To the Editor of the Irish Unitarian Magazine.*)

DEAR SIR—I am not aware whether the following exposition of the principles held by the liberal portion of the French Protestant Church have yet appeared in an English form. During a late visit of some months to France, I had the pleasure of finding that many intelligent laymen, and not a few of the more distinguished clergy of that Church, sympathized with the views of M. Coquerel; May—an amiable and learned professor of the National University, and of the Roman Catholic persuasion, informed me that such views were not without an echo in the hearts of many of his own Church, who, equally repelling scepticism on the one hand, and mystery on the other, desired a faith without exclusiveness, and a worship without formalism. It will not, I think, be without gratification that your readers will peruse this document, which will meet with ready sympathy from the Irish Unitarian, to whose views the principles here maintained seem very closely to approximate, and gratify the English professor of the same name, as marking a state of transition from the popular theology to his simple and rational faith.

I am, dear Sir, yours faithfully,

Jersey, March, 1846.

W. M. SMITH.

MODERN ORTHODOXY.*

GENERAL PRINCIPLES.—The doctrines of the Christian religion, as professed by those who maintain the principles of modern orthodoxy, may be included under the following particulars:—1. We believe that the Holy Scriptures, the only inspired book, contain a direct and positive revelation of the Spirit of God—a revelation sufficient for all, and for each. We do not, however, believe that this revelation is in the words, but in the spirit of these writings; consequently we believe that a literal interpretation of the language of Scripture frequently runs the risk of placing the Bible in opposition to reason, to conscience, to history, and to itself.

2. We believe in the miracles of the Old and the New Testaments, after having previously ascertained, according to the rules of a sound theological criticism, whether such and such facts should be placed in this class.

* L'Orthodoxie Moderne—par Athanase Coquerel, l'un des Pasteurs de l'Eglise Reformée de Paris. Paris. M. Aurel, Frères. 1842.

3. We believe in the Prophecies, without admitting that the whole of the Old Testament is prophetical, or every event in the ancient dispensation a type of an event in the new.

4. We believe that man is unable to justify himself before God, and by himself to merit salvation.

5. We believe in the insufficiency and imperfection of man's efforts, not that he is inherently and absolutely incapable of discovering truth, obtaining the love of God, and persevering in a course of virtue.

6. We believe in the necessity of God's grace to aid our efforts ; but we repel every doctrine which directly or indirectly either denies, or in any way infringes upon, the moral liberty of man.

7. We believe that salvation—that is, the conversion and sanctification of man's heart, his reconciliation with God, and his eternal happiness—is a work in which every man must perform a part, and by obedience and faith attain the aid of God's grace.

8. We believe that salvation originates in God's compassionate love, and that the means of salvation are the mission of Christ in all its extent—his doctrine, his life, his sacrifice, his voluntary death, and his glorious resurrection.

9. We believe in the divinity of Jesus Christ, as the only Son of God, the only mediator between God and man. We reject the Athanasian doctrine of the Trinity, and we contend that faith on this point should stop at the limit Christ himself prescribed, when he said, “No man knoweth the Son but the Father” (Mat. xi. 27).

10. As to Church authority and union we declare ourselves the uncompromising opponents of all obligatory confessions of faith, assured as we are, that none can be imposed which will not do violence to some one's conscience, and thus lead directly to schism. Assured, moreover, that the only unity necessary in a Christian Church must rest where our Saviour placed it—upon the Gospel only. That we have no right to replace this unity by a conformity created by man ; and, finally, that the duty of the Christian requires him to join in prayer and communion “with all men, who call upon the Lord out of a pure heart” (2 Tim. ii. 22).

SECTION I.

THE HOLY SCRIPTURES.

The foundation of modern orthodoxy is the Bible, the word of God, a book unrivalled and inspired, a positive and direct revelation of God's will, the teachings vouchsafed by infinite and supreme intelligence to finite intelligence, a divine explanation of the nature of life, and death, and immortality,—a summary of all that humanity in all ages requires to know of morals and of faith. The true foundation is here ! Without the Bible, the cradle, the cross, and the tomb of

Christ, had they ever existed, would be but ordinary mundane events. Without the Bible there would be no Christian church, no Christianity, and, therefore, no salvation. It is a fact which unbelievers themselves cannot deny, that Christianity claims to be a revelation, a revelation final and sufficient—predicted and provided for by another revelation which was not sufficient—Christ—the Saviour! Here we have the New Testament—the law—a schoolmaster to bring us to Christ—such was the Old Testament. A first covenant which, in accordance with its name, led to a second. A second covenant, declaring itself final and complete, both claiming to have emanated from Heaven, both putting themselves forward as one revelation, developed by successive steps, till we arrive at the words of St. John, after which nothing remains to be added “Even so come Lord Jesus!” Here is the whole of religion. The Bible received with humble faith as a direct and positive revelation is the ground in which the anchor of salvation securely imbeds itself. To deny the inspiration of the Scriptures, is to give them the lie direct, because they claim to be inspired; it is to sap the foundations of Christianity, it is to level with the ground the cross of Christ, not a fragment of which remains! The sacred authors make no pretension to rank as legislators, philosophers, or moralists; but they claim to be divine messengers and inspired writers. If they were not such, if their mission was not from Heaven, if the Spirit of God did not direct their spirit, then they were mere fanatics who deceived themselves, or impostors who deceived others. In either case Christianity is essentially affected, it descends to the rank of a human invention, and the chain which attached earth to Heaven is broken. To deny inspiration is then to desert Christianity, or if we insist in retaining Christianity as a good thing in itself, and yet deny its divine origin, we admit and deny it at the same moment. We admit its truth to a certain point, as something useful to the world, while we virtually condemn it as an imposture, because it asserts itself to be divine.

Precision is so necessary on a subject so solemn and so holy, that we again repeat our declaration, that we find in the Bible a direct and positive revelation from God. “The wind bloweth where it listeth,” said our Lord to Nicodemus, and who doubts but that the wind of Heaven which breathed amid the trees of Eden also exercises its heavenly influence and mysterious power in the moral world, when we see so many wise and good men among the Pagans before Christ, and among all nations since the advent of our Saviour, deliver precepts so full of wisdom, and furnish examples so pregnant with virtue. God, who holds in his hand the hearts of the kings and princes of the earth, holds also in the same almighty hand the heart of the man of genius and the man of virtue. He calls them into being and sends

them forth as the needs of humanity require. Vincent de Paul, to rescue the abandoned offspring of unnatural parents—Howard, to relieve the miseries of the noisome prison-house—Las Casas, to plead for the conquered with the conquerors of the new world—and an Oberlin among the mountains and peasants of our own country. In the religious world it is the same. The great head of the Church drew from the cloisters of Wirtemberg, and the obscure chateau of Noyon, where no glance but his could penetrate adversaries who braved a Leo the tenth, and a Julius the second. A Claude is raised up to refute a Bossuet, and an anonymous pen, whose disguise no human hand has yet removed, at the required moment gives to the world, the *Imitation of Christ*. Who can deny that the Spirit of God directed these events? Do we not see the finger of God in the circumstance that these great men start into being at the very moment when their presence was required; they appear neither too soon nor too late, and the service they were charged to render to the world would have been useless or impracticable either before or after the actual era of their appearance. Yes! we believe that a divine intelligence is everywhere present in the development of human intelligence, and it is on this account that when a distinguished man appears we ascribe his genius and wisdom directly to God. Notwithstanding, in these things there exists only an unusual development of the faculties with which God has endowed the human soul. Such events are not at variance with the order of the divine government, nor the course of the world. The case is altogether different when we speak of lips purified with fire taken from the altar of God (*Isaiah v. 7*); or of an ordinary man ascending Sinai and descending a prophet, or of a Jew falling upon the highway to Damascus, and rising a Christian Apostle. It is another thing to say with St. Paul, “I have received from the Lord that which I delivered unto you.” Between the most extraordinary productions of human nature, and the teachings of Divine inspiration, there exists the same difference as between a phenomenon and a miracle, between the common order of nature and the reign of God’s special grace, between human weakness and Divine infallibility, between the lot of humanity which can only say, I seek truth, and the privilege of saying as the Lord hath said, I am the truth.

That the Holy Scriptures, thus referred to their true source, must contain a revelation “sufficient for all and for each” is a consequence of their nature. It is God who speaks, shall he not know all that it is needful to say? It cannot be that a revelation from Heaven should have anything unsaid, or admit anything erroneous, or fail to supply everything needful for the salvation of men. Could such suppositions be admitted, then God would have counteracted his own purposes,

and the condemnation of man would not have been his own fault. Either the Holy Scriptures are not a revelation from God, and have imposed upon the Christian Church by claiming an authority to which they are not entitled, or they must be inspired and sufficient for all mankind in general, and for every man in particular. It is admitted by all Christians, that until the end of all terrestrial things—until the final accomplishment of its earthly destiny, the human race shall not again receive a direct communication from Heaven. In the plan of infinite wisdom and infinite goodness, the Almighty has deemed it enough to have spoken twice to man—enough to have made two alliances with humanity—enough that the law has been given by Moses, and grace and truth by Jesus Christ, nothing need be added. How improve that which is completed? How enhance the worth of that which is supremely excellent? Christianity is complete. Christ himself could do nothing more for us than he has done. It is not so with human knowledge. Wisdom has not yet said her last word—perfect knowledge is alone found in the Gospel. There a route is traced which leads forward the human race, vivified by faith, step by step, in a continual progress, from day to day, in Christian knowledge, until the pilgrim reach the tomb. But, adapted for humanity as a whole, the word of God must also suffice for each individual believer. The humblest, the most simple, the most timorous Christian can find in the Scriptures his sanctification and Salvation; his way to approach Christ; his “good part;” his eternal life. The Scriptures may be understood by all if they are read with a docile, a confiding, a prayerful spirit. Doubtless it will sometimes happen that the book of grace, like the book of nature, will offer difficulties to the observation of the reader; the language will at times obscure the sense, and the instructions be concealed by the illustrations; the accomplishment of every prediction will not perhaps be recognized, and the prophetic vision sometimes appear to interpose a cloud, before the brightness of the truth which it offers to our gaze. But, apart from these passing shades, it is impossible but that the Divine torch will afford to each light sufficient to guide to Heaven. Secure in his faith, the true believer will conclude that the page he cannot comprehend was designed for others more highly favoured than himself and endowed with higher knowledge. He will remember, that “if there be diversity of gifts, there is still the same spirit,” and content with his lot, happy in his faith, he will, without impatience, wait the day when immortality will change faith into light. In truth we may affirm, that such reflections become us all, for where is the Christian who can say “I understand the whole Bible. It contains not a word obscure to me?”

The last point advanced in our statement of general principles, respecting the Holy Scriptures was, that " Inspiration is not literal." In other words, that inspiration is in the thoughts and not in the words ; in the substance, and not in the form. This is a subject too extensive to be fully treated in this brief outline of our faith—it must suffice to state our opinion in a few words, and leave it to the farther study and meditation of the reader.

God addressing men must use the language of men. The most intelligent theologians and commentators of all sects are now agreed, that the Bible cannot possibly have been dictated word for word, and that the choice of its language and its arrangement must have been left by the spirit of God to the judgment of man. The order and subject of the sacred books—the connexion of the different writings—the language, differing at different times—the various styles of the different books—the individuality of each author, stamped upon his respective portions of the Bible. The clear distinction which is seen between those portions of Scripture, which are narratives of facts witnessed by the writers, and those which record facts on the testimony of others, an attentive comparison of the book of Deuteronomy, with the parallel passages in the three books which precede it, of the different books of the Old Testament among themselves, and of the four Evangelists with each other ; all are so many convincing arguments against the theory of a verbal inspiration.

In truth, this is a mere question of fact, which little concerns the certainty or security of our faith. If God has inspired the sacred writers with the thoughts only, and not with the language in which these thoughts are expressed, it is because he judged this inspiration to be sufficient. But the question is of the greater importance as regards the defence of our common faith, seeing that while there is not a single objection against the truth, the authenticity and the integrity of the Scriptures, which our theory of inspiration does not furnish us with the means of refuting, the determination to maintain the inspiration of every word and phrase, is to give to infidelity the sanction of reason—to deliver up the Christian faith to the tender mercies of scepticism—to put the Bible in contradiction with itself—to call into existence a long list of objections grounded upon reason, feeling, and history ; in a word, to sacrifice the Bible, in clear disregard of its own profound and sagacious injunctions, and to prefer " The letter which killeth to the spirit which giveth life."

SELECTED POETRY.

A HAPPY LIFE.

BY SIR HENRY WOTTON.

Sir Henry Wotton was born at Bocton Hall, in Kent, in 1568. He was educated at Winchester and Oxford, and afterwards attached himself to the Earl of Essex, the favourite of Elizabeth. After the fall of Essex, Wotton was sent by James the First, as Ambassador to Venice. It was he who defined an Ambassador as being “an honest gentleman sent to *lie* abroad for the good of his country.” Wotton died in 1639, and a memoir of his life has been published by the famous Izaak Walton.

How happy is he born and taught,
That serveth not another's will ;
Whose armour is his honest thought,
And simple truth his utmost skill !

Whose passions not his masters are,
Whose soul is still prepared for death,
Untied unto the worldly care
Of public fame, or private breath ;—

Who envies none that chance doth raise,
Or vice ; who never understood
How deepest wounds are given by praise ;
Nor rules of state, but rules of good ;—

Who hath his life from rumours freed,
Whose conscience is his strong retreat ;
Whose state can neither flatterers feed,
Nor ruin make oppressors great ;—

Who God doth late and early pray
More of his grace than gifts to lend ;
And entertains the harmless day
With a religious book or friend ;—

This man is freed from servile bands
Of hope to rise, or fear to fall ;
Lord of himself, though not of lands ;
And having nothing, yet hath all.

POPULAR FALLACIES OF TRINITARIANISM.

I.—TRINITARIAN FALLACY CONCERNING MYSTERY; OR, MYSTERY NO ARGUMENT IN PROOF OF THE TRINITY.

As to what is called "*the mystery of the Trinity*," though strictly a religious matter, and pretended to be purely a matter of divine revelation, it is yet a thing confessedly nowhere so much as once named in Scripture, either as a mystery or not a mystery. It is freely confessed, as it must be by all its abettors, to be purely a matter of inference—*a theory which they have assumed to explain certain things in Scripture which they think cannot be rightly accounted for otherwise*; and because we cannot comprehend the works of God—and far less God himself—so they think the nature of God being so much a mystery, we should just believe as they do, and not presume to question *their* opinion concerning that mystery. This, under whatever plausible garb it may be put forward, is always the real amount of the argument which is attempted to be passed off in every one of those stale appeals that are made to mystery in behalf of Trinitarianism; and as it is a conclusion between which, and the premises, we certainly cannot see the least connexion, so it is one to which we at once demur, and maintain that we have a right and a duty upon us to *prove all things, and hold fast only that which is good.* 1 Thess. v. 21.

In speaking of mystery—just as if that could solve and silence every objection to the Trinity—they sometimes affect to be very rational and philosophical, arguing, in very plausible terms, how we must admit mystery in the works of God; and how much more reason have we to admit it in God himself. Now, we must freely admit it in both; but we tell them that *whatever mysteries may be in nature, no philosopher appeals to mystery for the support of any notion or theory which he may form of the laws of nature*; nor, if he did so, would he be allowed, for a moment, the right of such an appeal? What, for example, is more mysterious in nature than the principle of *gravitation*? Now; we have a theory on this subject, as applied, for instance, in the science of astronomy, to account for the motions of the heavenly bodies. But what rational defender of this theory would pretend to answer any objections that might be brought against it by saying, that it is a mystery—that we should not presume to question the received theory of this principle, because, forsooth, it is one of deep and impenetrable mystery? What man of science is there who would not spurn, with contempt, such a plea? and if the theory could not be defended altogether without such a

plea, it behoved of necessity to fall to the ground, and deservedly so. On the subjects of *light and vision*, and of the *constitution of the human mind*, which are all of them matters of great mystery, we have different theories—some of them, of course, open to objection: so on numberless other mysterious subjects, we have different theories, all of them less or more objected to; but no one thinks of quashing or putting down objections to his particular theory, by alleging that the subject is a mystery. No: such a thing is utterly out of the question. It was reserved for *Trinitarian theorists alone* to seek to defend their peculiar theory by the help of mystery, and, at the same time, modestly to assume to themselves the character of being the only reasonable, orthodox, right-hearted, and truly pious men!

It is one thing to admit mystery in the nature of God, and another to admit mystery as *an argument for any opinion of man* concerning that nature. Though always confounded by Trinitarians, the cases are wide as the poles asunder. We admit mystery, in the nature of God, as freely as they do, but deny mystery as an argument for *any theory or notion of man*, concerning that nature, or any nature whatever. In all this we are perfectly consistent, both with ourselves and with the principles of sound philosophy, and desire our opponents to show where their consistency with either lies.

Moreover, we would remind them of her who has mystery written on her forehead—that mystery is *great Babylon's* motto—the chief corner-stone of *bigotry and priesthood*; and it belongs to “*Mystery, Babylon the Great*,” and to her philosophy only, to seek to impose her unreasonable dogmas on mankind by the dark device of mystery. Where mystery begins, all knowledge, and all revelation ends. The Scripture notion of a mystery is that of *a new truth*, or something that is a *secret* until it be revealed; but, when once it be revealed, it ceases to be a mystery. “Behold,” says the apostle, “*I show you a mystery*,” (a *new truth*, which they did not know till he told them.) “To you it is given,” says Christ to his disciples, “*to know the mysteries*,” (the *secrets or new doctrines*) “*of the kingdom of heaven*.” But the mysteries of Babylon the Great are quite different: they are *things that cannot be revealed or given to any to know*; being professedly incomprehensible; but, in real truth, they are mere confusion and contradiction—quite like the name *Babylon* itself—which is a name of confusion. Babylon comes from *Babel*, which signifies *confusion*; and “*Mystery Babylon*,” signifies *mystery confusion*, or *confused mystery*.

Let us, therefore, have no more of mystery in the shape of argument; for, it is a thing below all contempt to seek to argue from mystery, for anything whatever, unless we mean to be sceptics, saying, All is mystery in the nature of God, and that we know nothing,

and need trouble ourselves nothing about the matter—a conclusion, alas! to which there is reason to fear that too many have been driven by the hard and tremendous thoughts of God, to which the notion of a Trinity has given birth. Witness, in particular, their unreasonable heart-withering and terrific notions of original sin, and predestination of a helpless non-elect world of mankind to eternal torment—their wild absurdities of transubstantiation—of bowing to crosses and images, as if they were gods—of worshipping and praying to the Virgin Mary, under the profane heathenish titles of “*Holy Mother of God*,” and “*Queen of Heaven*,” with a mass of other nauseous matter of the same kind, all finding a ready plea in mystery; and being the very flower and first-fruits of Trinitarianism as it first began to appear in maturity in the days of Chrysostom, Jerome, and Augustine.

Nature, to which Trinitarians so much appeal for mystery, is full of *secrets*, but no mysteries of their kind, which are palpable contradictions. Taking mystery in this, its scriptural and rational sense, it makes nothing in favour of scepticism; for it is always to be remembered, that however secret or mysterious a thing may be in one aspect, this is not at all to hinder us from viewing it in other aspects, and ascertaining with certainty every fact concerning it, that is necessary for us to know; and it is only from *known facts* that we can draw any *just conclusions*: so far as mystery is concerned in anything, it makes not for any one conclusion, or any one opinion, more than another. It makes for nothing, save the modest suspension of opinion about the matter, and for calmly instilling the needful lesson of humility, charity, and Christian forbearance, which are alike remote from the cold frigidity of scepticism, on the one hand, and from the fiery bigotry of Trinitarianism, on the other.

Whenever we form a *theory* of any subject, it matters not how mysterious the subject may be, that is not the question. We have formed a **THEORY**, and *that* is the question, and *that alone*; and *that* must be defensible without reference to mystery, or not at all. In the case of two men forming different theories of the same subject, there is not, and cannot be, a shadow of reason beyond his own dogmatic conceit, why the one man should claim the mystery of the subject for his theory, any more than the other man should claim it for his. So far as mere mystery is concerned, both have an equal claim or none at all. The truth is, that once admit mystery as an argument for one opinion, and there is no opinion, however absurd, that may not claim the same privilege: and this is the whole upshot of the matter about mystery. And let Trinitarians take this along with them, that we admit mystery, in the nature of God, as freely as they do; but deny mystery as an argument for the truth of anything that we do not already perfectly know to be true without it; and that we reject their

theory just for this very reason, that they cannot defend it without mystery—that they cannot defend it by *honest Scripture argument*, without recourse to this sophistical plea of mystery—this hollow and dark device of priestcraft, by which it has sought, in every age, to enslave the human mind, and which is no other than raising a mist, and a casting of dust in the people's eyes that they may not see the truth.

One of the first texts that shook my belief in the Trinity was, Phil. ii. 9—“ Wherefore God also hath highly exalted him,” &c. These words plainly imply that God and Christ are two distinct beings—that Christ is a being distinct from, and inferior to, the God that highly exalted him. This is a truth so self-evident, that to deny it, we may as well deny that two and two make four. To speak of Christ's human nature as being meant only here, is nothing to the purpose ; it is begging the question. It was not the human nature that humbled itself to take human nature. God highly exalted him, and him only, that humbled himself to take a servant's form. It was not the form he exalted, but him that took the form. This is unquestionably the fact ; and all the attempts made to evade it, by the abettors of the common system, only involve them in a mass of quibbling and equivocation. The stale device of mystery to which they resort, as a plea for their system, we have sufficiently seen, does them no good. Copernicus, Galileo, Newton, and Harvey, have been among the most illustrious in forming theories of certain departments of the laws of nature, which have fully stood the test of investigation, but which, at the first, had all to contend with the bitterest opposition and prejudice of the day ; but none of these illustrious names, however bitterly opposed and persecuted some of them were, even advanced the plea of mystery in support of his theory. Never, for a moment, did they attempt to silence objection in such a manner, or hint at such a thing—nor has any true philosopher ever done so. It is in vain then for our opponents to advance such a plea for their favourite theory ; a plea which they themselves would scorn to advance for any theory in any other branch of science whatever.

Whatever the Scripture says about mystery, taking the term in any sense you please, it nowhere represents the unity of the *one God* as a mystery, any more than the unity of the *one Lord*, the *one faith*, the *one baptism*, or any other unity whatever. It makes no distinction between the numerical oneness of God, and that of any other single intelligent being in the universe. When it speaks of *one man*, no body doubts the meaning, or talks of mystery ; and when it speaks of *one God*, it sets no guard or limitations in the one case more than the other. It asserts God to be one in the common numerical sense of the term, in opposition to polytheism, which maintains the con-

trary, that there are more gods than one. Moreover, the Scripture having once asserted that God is one, never varies from that assertion, nor ever stops to explain it, but leaves it wholly to ourselves to determine the meaning of the word *one*, as applied to God, the same as when applied to any other single intelligent being. And the question then is, in what sense ought we to take the word *one*, as applied to God? whether in the plain popular sense that a child would think of on hearing of "*one God and Father*," or in the complex speculative Trinitarian sense, that no child or plain person would think of without suggestion from some other source than Scripture? I affirm, in the plain popular sense, without a doubt, as the Scriptures in all practical matters are invariably written in the plain popular style for the use of plain illiterate people, for little children, and those like them, for the mass of mankind, who are incapable of entering into any far-fetched, abstruse speculation—especially where nothing of the kind is suggested to them. While the Scriptures of the Old Testament often expostulate with heathens for their polytheism, and tell them most expressly that there is but one God, they never give them the most distant hint of his being a Trinity, *three in one*, or one in any other than the common popular sense in which they were accustomed to take each of their own gods by himself as one, or *one undivided person*, in the Unitarian sense. And unless the heathen were accustomed to view each of their own false gods as a Trinity, it is impossible they could otherwise, from all that the Bible says to them on the subject, conceive to themselves the notion of the true God being a Trinity, without giving way to a new imagination, alike unheard of in the Bible and their own system.

In connexion with this subject, it is worthy of particular remark, how Jesus commands little children as a type of the character of his true disciples, saying, "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." Matt. xix. 14. "Verily, I say unto you, whoever shall not receive the kingdom of God *as a little child*, shall in no wise enter therein." Luke xviii. 17. "Verily, I say unto you, except ye be converted, and *become as little children*, ye shall not enter into the kingdom of heaven." Matt. xviii. 3. Now, let us think of this, and compare it with the fact, that no child or plain unprejudiced person, in reading the Scriptures by himself, without the teaching of Trinitarians, ever imagines God to be *three in one*, or one in any other than the common numerical or Unitarian sense. When a child, after knowing his earthly father, comes next to hear, in the simple words of Scripture, of "*one God and Father of all*," in heaven, he never dreams of his one heavenly Father being a Trinity, any more than his one earthly father. He never thinks of his heavenly Father any otherwise than

as a Unitarian, till he has been taught his mistake by some book or creed, or advocate of Trinitarianism. Never till then does he find out his mistake, however often, or however carefully he may read his Bible. He may find many things there to puzzle him—but never does that theory occur to him without suggestion from some foreign quarter. Indeed, it were most unlikely, if not morally impossible, that a doctrine which took centuries of subtle speculation and discussion among learned theologians and polemics, to bring it to its present state of perfection, should be stumbled upon in a lifetime's reading of the Bible alone, by plain illiterate people that had never heard of such speculation. During childhood and youth it was certainly my own simple belief—to which belief I am now returned—that my heavenly Father was one undivided person, and one God—the same as my earthly father was one undivided person, and one man; and this, I am satisfied, is the simple belief of every child on being told of God, or reading of him in his Bible, by himself, without the sophistication of Trinitarians; and, that he never imagines anything to the contrary, till his mind has first been brought over by a series of training to their way of thinking. Whatever new or peculiar ideas might occur to him in reading his Bible, I am well satisfied that nothing of their strange and complex hypothesis would ever occur to him without their teaching. And, indeed, after all their training, I am quite convinced that the mass of the people, even serious people, unless immediately prompted by the words of some human creed, seldom or ever think of God as a Trinity, or in any other than the simple way in which Jesus himself would lead us to think, when he says, “*I ascend unto my Father and your Father, and to my God and your God.*” John xx. 17.

The hard, perplexing, unscriptural terms, which the doctrine of the Trinity so much requires for explaining it, put it far enough beyond the reach of common people to think of from the bare words of Scripture, and apart from all other considerations, go very far indeed to satisfy my own mind, that, as that doctrine cannot be expressed in Scripture language, so it is destitute alike of Scripture foundation. It must be allowed upon all hands, that the Bible says nothing about mystery or Trinity in the unity of God: and where then is the right of man to foist in mystery and Trinity where God has said nothing of either; and then to condemn his fellow-man who cannot fall down and worship the idol of his imagination? In a word, while Trinitarians will have God to be a Trinity, *a three-one God*, the Scriptures never speak of such a thing, but always represent God simply as *one*, without the least mention of *three*,* or any number but *ONE*!

* The text of 1 John v. 7, about “*three that bear record in heaven*,” is spurious, and has been unansweredly proved to be so.

We, therefore, hold fast the Scripture number, and determinately reject all attempts to add to it, or to make God a being of any number but one. “*To us there is but one God, the Father, of whom are all things.*” 1 Cor. viii. 6. “*There is one God and Father of all, who is above all, and through all, and in us all.*” Eph. iv. 6. “*There is one God, and one Mediator between God and men, the man Christ Jesus.*” 1 Tim. ii. v.

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THE MILLERITES.

MANY of the Millerites believed that last week—October 21, 1844—was appointed for the burning of the world; not “positively for the last time this season,” however, for a majority suppose it will occur to-morrow. Their system of theological navigation is supplied with elaborately prepared charts, from which they learn that “the Lord will certainly leave the mercy-seat on the 13th of this present October, and appear visibly in the clouds of heaven on the 22d.” Alas for every one of us, sinners or saints, if our Father should leave the mercy-seat, even for so brief an interval!

It was stated some time ago, in the papers, that Mr. Miller had given it as his opinion, that if the prophecy was not fulfilled, as expected, last spring, it would occur soon after the autumnal equinox. Meanwhile, even the memory of this excitement seemed to have passed away from the ever busy crowd. But with the autumnal equinox, it returned with renewed fervor. Mrs. Higgins, a young woman from Boston, I believe, is here preaching with that enthusiasm and earnestness of conviction, which always imparts a degree of eloquence. She and her zealous coadjutors are creating a prodigious ferment, and making many proselytes; all of whom are welcomed to their ranks, as brands plucked from immediate burning.

A man, who has tended an apple-stall near the Park, went to hear her, and straightway gave away all his fruit and cakes, to the great delight of the children, who became warmly interested to have this faith spread through all the cake-shops and apple-stalls. A vender of stoves, near by, has shut up his shop, with the announcement that no more stoves will be needed on this earth. A shoemaker in Division-street, began to give away all his stock; but his son came in during the process, and caused him to be sent to an insane asylum, till the excitement of his mind abated. A shop in the Bowery mounted a placard, on which was inscribed, in large letters, **MUSLIN FOR ASCENSION ROBES!** I know not whether this was done for

waggery, or from that spirit of trade, which is ever willing to turn a penny on war, pestilence, or conflagration.

Thousands of minds are in a state of intense alarm, but I have heard of very few instances of stolen money restored, or falsehoods acknowledged, as a preparation for the dreaded event. One man, of whom I bought some calico, took two cents a yard less than he asked. When I thanked him, he said, "I suppose you are surprised that I should diminish the price, after you have bought the article; but the fact is, I have been hearing Mr. Miller, and I thought he proved his doctrine clear enough to satisfy anybody. If we are all to come to an end so soon, it is best to be pretty moderate and fair in our dealings." "But *we* cannot come to an end," said I. "Oh, I meant the world and our bodies," he replied. "And if they come to an end in '98 instead of '44, is it not still best to be moderate and fair in our dealings?" said I. He admitted the premises; but as one admits an abstraction.

A prophet who appeared in London, many years ago, and predicted the destruction of the world, from Scripture authority, produced a much more decided effect in driving people into good works. Under his preaching, very large sums of money were restored, and seventy thousand persons were married, who had formed illicit connexions.

Some of the Millerites have written glowing letters, intreating me to make haste to escape from the wrath that is impending over all unbelievers. One of them has seen me in a vision, radiating light, and considered this a special indication that I was to be summoned to ascend with the saints. I feel sincerely grateful to these kind, well-meaning persons, for their anxiety to save me. But if there has been no preparation in my previous life, the effort to make ready in a few days could avail but little. Even if I thought the end of all things was so very near, I could see no better way of preparing for it, than by purity of life and conversation, a heart at peace with all men, and diligent efforts to do all in my power to save and bless. And if the earth is to revolve on its axis for millions of years, still in that direction only lies the spirit's ascending path.

What matters it to me whether the world is destroyed in 1844, or in 18,044? For *me* it must soon cease to exist, even if nature pursues its usual course. And what will it concern my spirit, in the realms beyond, whether this ball of earth and stones still continues its circling march through space, or falls into the bosom of the sun? Let spirit change forms as it will, I know that nothing is really lost. The human soul contains within itself the universe. If the stars are blotted out, and the heavens rolled up as a scroll, they are not lost. They have merely dropped the vesture that we saw them by. "Life never dies; matter dies off it, and it lives elsewhere."

My belief in spirit is so strong, that to me matter appears the illusion. My body never seems to me to be myself. Death never seems to me an end of life, but a beginning. I suppose it is owing to this vivid and realizing sense of spiritual existence, that the destruction of the visible world would have so little power to affect me, even if I foresaw its approach. It would be but a new mode of passing into life. For the earth I have the same sort of affection that I have for a house in which I have dwelt; but it matters not to me whether I pass away from it, or we pass away together. If I live a true and humble life, I shall carry with me all its forms of love and beauty, safe from the touch of material fire.

I am sorry that the Millerites have attracted the attention of a portion of our population, who delight to molest them, though it is more from mirth than malice. All sincere convictions should be treated respectfully. Neither ridicule nor violence can overcome delusions of this sort, or diminish their power to injure. Such crowds are continually about the doors of the Millerite meetings, that it is almost dangerous to life and limb to effect an entrance. Stones and brickbats are thrown in, and crackers and torpedoes explode under their feet. The other night, while Mrs. Higgins was exhorting and prophesying, with tempestuous zeal, some boys fired a pile of shavings outside the window near which she was standing, and at the same time kindled several Roman candles. The blue, unearthly light of these fire-works illuminated the whole interior of the building with intense brilliancy, for a moment.

The effect on the highly excited congregation was terrible. Some fainted, and some screamed. Several serious accidents happened amid the general rush; and one man, it is said, was so deranged with nervous terror, that he went home and attempted to cut his throat. The mayor, and a strong array of constables, now attend the meetings, to prevent a repetition of these dangerous tricks. But the preachers say that no protection is needed; for four angels are stationed at the four corners of the earth, and they have sealed the foreheads of all the saints, so that no harm can come to them.

I often hear this called a singular delusion; but to me it seems by no means singular. The old Jewish idea of an external kingdom with the Messiah passed into Christian belief, with many other traditions. In the very first centuries of the church, there was a sect which believed that the Roman empire would be overthrown, that all the wicked would be destroyed, and the faithful would arise from the dead, to enjoy a paradise on earth with the faithful living. Every ear of wheat would then produce ten thousand grains, and every grain ten pounds of wheat flour; and every vine would yield millions

on millions of measures of wine. The New Jerusalem would descend from heaven, and furnish them with splendid houses.

The end of the world was very strongly expected by some in the year 1000. A sect of this kind rose among the Lutherans, soon after the Thirty Years' War. Bengel, a famous mystical writer, calculated that the millenium would begin in 1836, and last two thousand years. Up to the present period, the external theological teaching of our churches has tended to cherish similar ideas. The people have been told for a series of years, that the world would be destroyed by material fire, and that the Messiah would come visibly in the heavens, to reign as a king on the earth. It is but one step more, to decide when these events will occur. The Jews, who, in the first advent of a Messiah, expected a powerful prince, to conquer the Romans, and restore the national glory of Judea, were not more grossly external in their application of the prophecies, than are most of the theological commentators on the second advent. Yet, unconscious of the limitation of their own vision, they speak with patronizing compassion of the blindness of the Jews. If men applied half as much common sense to their theological investigations, as they do to every other subject, they could not worship a God, who, having filled this world with millions of his children, would finally consign them all to eternal destruction, except a few who could be induced to believe in very difficult and doubtful explanations of prophecies, handed down to us through the long lapse of ages.

Beneath the veil of this external belief, there is, however, spiritual significance and prophecy. The old heavens and the old earth must pass away, and they *are* passing away. In other words, the religious sentiment of Christendom is changing ; and of course old theological opinions, which are merely the garb of sentiments, are everywhere falling off, like tattered, scanty, and ill-fitting garments. As the church changes, the state inevitably changes, too ; and the civil and social condition of man is slowly ascending to a higher plane.

This is *felt*, even by those who deprecate it, and would avert it, if they could ; and pressing thus on the universal consciousness, its ultimate and most external form is Millerism. The coming of a new heaven and a new earth cannot reveal itself to their apprehension through any other medium, than the one in which they announce it. Walking in the misty twilight of outward interpretations, they easily mistake the angel approaching with a halo round his head, for a demon of vengeance, torch in hand, to set the world on fire.—*Letters from New York, by Mrs. Child.*

OUTLINES OF THE HISTORY OF PRESBYTERIANISM, IN
IRELAND.

BY THE REV. H. MONTGOMERY, LL.D.

(Continued from page 166, No. V.)

In the year 1842, the Calvinistic Presbyterians of Ireland celebrated the Bi-Centenary return of the day on which the *First Presbytery* was instituted. Such a celebration was quite natural, and would have been praiseworthy and becoming, had the religious services and other proceedings been conducted in the spirit of candour, forbearance, and charity, suited to a great and solemn occasion. So far, however, from this being the case, the opportunity was eagerly seized by many for the purpose of rekindling the smouldering embers of sectarian rancour and party animosity. All the horrors of *The Forty One Wars* were paraded before excited assemblies, to inflame their hearts with hatred of their Roman Catholic Brethren; as if the spirit of Catholicism were the same now, as it was two hundred years ago, when, in dark and barbarous days, the great body of the people of Ireland were smarting under recent confiscations, oppressions, and infamous religious persecutions, which cast a lasting disgrace upon the Protestant name. It is true, indeed, that by the use of such means a considerable sum was raised to promote the conversion of Catholic Ireland, by Presbyterian Missionaries; but, had the amount collected been *Fifty Thousand* instead of *Five Thousand Pounds*, it would have been a poor compensation for all the spiritual pride and evil passions engendered by its accumulation. Neither could a Fund so raised be rationally expected to accomplish Christian objects; for, the taint of uncharitableness hangs around it, and men have never yet been converted from error by misrepresentations or abuse. Is it not strange, that after three hundred years of civil and religious persecutions, during which the Roman Catholics of Ireland have multiplied like the children of Israel under Egyptian bondage, no church should have hit upon the Christian expedient of endeavouring to make converts by reasoning, gentleness, and conciliation! Most assuredly, our New Reformation and Presbyterian Missionary Societies have not only signally failed, but by their uncharitable denunciations and injudicious plans of operation, they have largely strengthened prejudices, and augmented the zeal and vigilance of their opponents. Nothing, indeed, could be more absurd, than the expending of large sums upon fruitless attempts towards the conversion of Catholics in the south and west of Ireland, whilst tens of thousands of nominal Presbyterians are living in gross ignorance and practical heathenism, at our own doors.

Our Presbyterian ancestors were wiser in these respects than their descendants are. They employed their recovered liberty and privileges, for the advancement of practicable objects within their own proper sphere of action. Immediately after the institution of the first Presbytery, the chaplains of the several regiments, in Carrickfergus, made excursions into various places where Presbyterian Societies had previously existed. There, they preached, administered ordinances, ordained elders, and arranged plans for the conducting of religious worship by pious laymen, until regular Ministers could be procured. Congregations were thus organized at Antrim, Ballymena, Cairncastle, Templepatrick, Larne, Belfast, Ballywalter, Portaferry, Bangor, Holywood, Comber, Killileagh, Killinchy, Newtownards, Donaghadee, and, probably, several other places. Lord Claneboy, and Lord Montgomery of Ards, both of whom had been persecutors, at the bidding of Strafford, applied to the Presbytery of Carrickfergus to ordain the chaplains of their respective Regiments ; and with this request, it was deemed prudent to comply, both on account of the weight which the cause of Presbyterianism would acquire by the adhesion of noblemen so powerful, and on account of the additional labourers who would be thereby introduced into the vineyard of Christ. Several of the Ministers of Scottish origin, also, who had conformed to Episcopacy during Strafford's reign of terror, made public acknowledgment of their sinful apostacy, and were, after due admonition and probation, re-admitted to the sacred office. So great, indeed, was the ascendancy of Presbyterianism, under the influence of the Scotch Regiments and popular enthusiasm, that some episcopal ministers, who had always belonged to the prelatical church, gave in their solemn adhesion to the Presbytery : and thus several churches and parishes became regularly Presbyterian, yet continued to enjoy all the emoluments previously attached to them, whilst in connexion with the established church.

The supply of Pastors thus obtained, however, was far from being adequate to the wants of the people, owing to the number of Ministers who had been compelled to retire to Scotland, during Strafford's persecution, and the still greater number who had fled or who had been put to death, during the recent rebellion. It was therefore deemed expedient to solicit countenance, aid, and supplies, from the parent Church, in Scotland ; and a Memorial to the Scottish General Assembly was accordingly drawn up, under the sanction of the Presbytery. This document was signed by some hundreds of the principal inhabitants of the counties of Down and Antrim, as also by others from the Parishes of Bangor and Ballywalter, requesting the Assembly to restore Robert Blair and James Hamilton to their former charges. These Petitions were presented to the General Assembly, at St.

Andrews, on the 30th of July, 1642, by Mr. John Gordon and Mr. Hugh Campbell. Some historians suppose these gentlemen to have been Ministers ; but the latter, at least, was assuredly a Layman. Hugh Campbell was a Scotch Gentleman who had settled near to Oldstone, in the neighbourhood of Antrim, and was eminently instrumental, through his zeal, intelligence, and social influence, in laying the foundations of Irish Presbyterianism. Nearly fifty years ago, I heard one of his lineal descendants, (who was also my own maternal relation,) boast of the distinguished part acted by his ancestor, and especially of his wonderful courage and dexterity in foiling the myrmidons of Strafford, and refusing to take “the black oath.” I well remember four patriarchal Brothers, named Campbell, descended from this worthy man, who in comparatively unenlightened times, were all remarkable for intelligence, integrity, general information, Scriptural knowledge, and an ardent attachment to the principles of civil and religious liberty. That their mantle has not fallen upon degenerate shoulders, I could easily prove, by pointing to several living men of their name and race, who inherit all the virtues of an honourable ancestry, conjoined with the advantages of superior personal education—men distinguished, without a single exception, as the liberal and unswerving supporters of truth, freedom, and charity.

The answer carried back from the General Assembly, by John Gordon and Hugh Campbell was consolatory, if not quite satisfactory. The wants of Scotland did not permit them to send an immediate supply of permanent Ministers ; but they appointed six of the most eminent members of the Assembly to proceed to Ireland, in succession, during the year—two of them at the same time, and to remain for four months. As the highest proof of their affectionate interest in the prosperity of the Irish Church, the first deputies were Robert Blair and James Hamilton, the old and established favourites of the Ulster Presbyterians, who arrived in the beginning of September. Their chief duty was to organize congregations, to explain and defend the principles and discipline of the Presbyterian Church, to administer the Lord’s Supper, to encourage the Presbytery, and to strengthen the hands of the few and feeble Pastors already ordained. A few extracts from Mr. Blair’s narrative of his proceedings may not be uninteresting. “I generally preached,” he says, “once every day, and twice on the Sabbath—frequently in the fields, the auditors being so many that no house could hold them. Because many of the people had taken the Black Oath, and abjured the National Covenant, I deeply rebuked them, called upon them to confess their sin, and only admitted them to the communion as sincere penitents.” All

who attended or countenanced prelatical worship were strictly excluded from ordinances, as well as all who led scandalous and unholy lives ; and thus “the pleasure of the Lord prospered in our hands.”

After ordaining Ministers in Ballywalter and Portaferry, and establishing Presbyterian order over the Counties of Down and Antrim, Blair and Hamilton returned to their Parishes in Scotland, amidst the blessings and prayers of a grateful people, and were succeeded in their mission by the celebrated John Livingston, formerly of Killinchy, and a Mr. James Blair of Portpatrick. These worthy men walked zealously in the steps of their predecessors ; and some additional Scotch Regiments having come to Ireland, several of the Chaplains became parish ministers ; and thus the fixed and regular Pastors of the Church were gradually increased—although many were still constrained to do duty in several places. Another Petition was therefore presented to the General Assembly, in Edinburgh, on the first Wednesday of August, 1643. The Deputies on this occasion were Sir Robert Adair, of Ballymena, (already mentioned with due respect,) and William M’Kenna, Merchant, of Belfast. At the same meeting, the Presbyterians of Derry applied for a Minister ; and Commissioners from the English Parliament being present, their influence was promised to secure to the Presbyterians of Ulster privileges equal to those enjoyed by members of the Episcopal Church. Indeed, there was no difficulty in obtaining this promise ; for the Bishops were hated by the great body of the English people, and on the verge of being expelled from the House of Lords, as the natural prelude to the total overthrow of Episcopacy in that Kingdom, as it had been already overthrown in Scotland. Thus encouraged, the Assembly engaged “to send over such expectants or probationers as, upon trial, they might find qualified to discharge the arduous duties of the ministry in a desolate land.” In the mean time, eminent Ministers, as in the former year, were appointed to visit Ulster, “and there to instruct, comfort, and encourage the scattered flocks of Christ.” By these means, Presbyterianism not only revived but prospered in Ulster—the unfortunate and misguided King being in no condition to aid the Bishops, and Catholics and Presbyterians being equally indisposed to recognize their ecclesiastical assumptions. The Presbyterian Ministers, therefore, as in earlier times, occupied the churches and enjoyed the tithes in those localities where they preponderated in numbers, with every prospect of becoming the established Denomination of Ulster, at least, if not of all Ireland.

During this condition of affairs, events occurred in England and

Scotland, which, although not directly connected with Irish Presbyterianism, eventually bore so much upon its interests, as to demand a passing notice.

It has been already seen that Charles I. was in political conflict with the English Parliament, from the year 1639. In that contest, he was strenuously supported by Archbishop Laud, and the other Prelates of the Church; and it was no more than natural, that sentiments of political hostility should be transferred to the religion of opponents. The Prelatists were the advocates of kingly and aristocratical privileges: the Puritans and Presbyterians were the friends of popular rights and rational reforms. Now, it is quite clear, that in such a state of affairs, power and prerogative must have gradually lost ground, whilst, in the same proportion, popular sentiment must have acquired strength. The religion of the Church, therefore, being arrayed against popular rights, necessarily became the object of popular odium; and, as a natural result, the kingly and episcopal authority were soon involved in one common contempt and abhorrence. The Commons, animated by the enthusiasm of the people, in the year 1641, passed resolutions condemnatory of the Legislative authority of the Bishops, and against the employment of Clergymen, of any rank, in civil affairs; but although the blow was warded off for a season by the House of Lords, it only fell with the more determined and deadly force, two years later. In the mean time, Charles took up arms to assert his own prerogatives and to defend the Church. For this event the Parliament had made quiet preparations, by placing their own friends in the principal strong-holds of the Kingdom; so that in the Campaign of 1642, no decided advantage was gained on either side. During the following year, the Royal cause wore a more favourable aspect; and yet, the Commons, so far from abating any of their demands, renewed their Resolutions against the Bishops, and so intimidated the House of Lords, that they concurred in expelling them from Parliament. This measure was urged forward, in order to secure the co-operation of the Scotch who had already succeeded in throwing off the yoke of Prelacy; and with a farther view to effect the same object, the Parliament agreed to convene an Assembly of learned Divines and others in Westminster, to settle the Doctrine and Government of the Church of England, on principles consistent with those of the Church of Scotland. As the deliberations of this celebrated Assembly resulted in the composition of "*The Westminster Confession of Faith*," which has exercised so disastrous an influence in many Presbyterian Churches, and to which reference is so frequently made in speeches and writings, it will be interesting to many readers to peruse the Resolution of Parliament constituting the Assembly.

“An Ordinance of the Lords and Commons assembled in Parliament, for the calling of an Assembly of learned and godly Divines, and others to be consulted with by the Parliament, for the settling of the government and liturgy of the Church of England; and for vindicating and clearing of the doctrine of the said Church from false aspersions and interpretations. June 12, 1643.

WHEREAS, amongst the infinite blessings of Almighty God upon this nation, none is nor can be more dear unto us than the purity of our religion; and for that, as yet, many things remain in the liturgy, discipline, and government of the Church, which do necessarily require a further and more perfect reformation than as yet hath been attained; and whereas it hath been declared and resolved by the Lords and Commons assembled in Parliament, that the present Church-government by archbishops, their chancellors, commissioners, deans, deans and chapters, archdeacons, and other ecclesiastical officers depending upon the hierarchy, is evil, and justly offensive and burdensome to the kingdom, a great impediment to reformation and growth of religion, and very prejudicial to the state and government of this kingdom; and therefore they are resolved that the same shall be taken away, and that such a government shall be settled in the Church as may be most agreeable to God's holy word, and most apt to procure and preserve the peace of the Church at home, and nearer agreement with the Church of Scotland, and other Reformed Churches abroad; and for the better effecting hereof, and for the vindicating and clearing of the doctrine of the Church of England from all false calumnies and aspersions, it is thought fit and necessary to call an Assembly of learned, godly, and judicious Divines, who, together with some members of both the Houses of Parliament, are to consult and advise of such matters and things, touching the premises, as shall be proposed unto them by both or either of the Houses of Parliament, and to give their advice and counsel therein to both or either of the said Houses, when, and as often as they shall be thereunto required: Be it therefore ordained, by the Lords and Commons in this present Parliament assembled, That all and every the persons hereafter in this present ordinance named, and such other person or persons as shall be nominated and appointed by both Houses of Parliament, or so many of them as shall not be letted by sickness, or other necessary impediment, shall meet and assemble, and are hereby required and enjoined, to meet and assemble themselves at Westminster, in the Chapel called King Henry the VII.'s Chapel, on the first day of July, in the year of our Lord one thousand six hundred and forty-three; and after the first meeting, being at least the number of forty, shall from time to time sit, and be removed from place to place: and also that the said Assembly shall be dissolved in such manner as by both Houses of Parliament shall be directed: and the said persons, or so many of them as shall be so assembled, or sit, shall have power and authority, and are hereby likewise enjoined from time to time, during this present Parliament, or until further order be taken by both the said Houses, to confer or treat among themselves of such matters and things, touching and concerning the liturgy, discipline, and government of the Church of England, for the vindicating and clearing of the doctrine of the same from all false aspersions and misconstructions, as shall be proposed unto them by both or either of the said Houses of Parliament, and no other; and deliver their opinion, advices of, or touching the matters aforesaid, as shall be most agreeable to the word of God, to both or either of the Houses,

from time to time in such manner and sort as by both or either of the said Houses of Parliament shall be required."

The persons summoned were 10 English Lords, 20 Commoners, and 120 Divines, all Puritans or Presbyterians. Of these, 98 attended—two only being connected with Ireland. The Scottish General Assembly supplied in addition, eight members—five Ministers and three Elders. The King forbade the Meeting; but it nevertheless commenced its sittings on the 1st day of July, 1643, and continued them, from time to time, until it completed that wonderful monument of human presumption, known as the Westminster Confession of Faith, together with the Larger and Shorter Catechisms. Having stated the origin of this Composition, in the due order of time, I shall make no remarks upon its amazing contents until I come to the period of its adoption as the Creed of the General Synod of Ulster, in the year 1705.

The principles adopted by the English Parliament, in relation to the Westminster Assembly, paved the way for a direct application to the Scotch Parliament and General Assembly, for military aid against the King. Commissioners were accordingly despatched to Edinburgh, in the month of August, when a comprehensive Treaty, embracing both Civil and Religious Concerns, was speedily concluded between the two Nations. This compact, which also extended to Ireland, was denominated "*The Solemn League and Covenant*," and laid the foundation of that effectual aid which the Scotch afforded to the English Parliament, in their protracted and sanguinary contest with their unhappy Monarch.

As this remarkable Document, though often referred to, is but little known to the general reader, I shall quote its Title, Preamble, and Principal Provisions.

THE
SOLEMN LEAGUE AND COVENANT
FOR

Reformation and Defence of Religion, the Honour and Happiness of the King, and the Peace and Safety of the Three Kingdoms of Scotland, England, and Ireland; agreed upon by Commissioners from the Parliament and Assembly of Divines in England, with Commissioners of the Convention of Estates, and General Assembly in Scotland; approved by the General Assembly of the Church of Scotland, and by both Houses of Parliament and Assembly of Divines in England, and taken and subscribed by them, Anno 1643; and thereafter, by the said authority, taken and subscribed by all Ranks in Scotland and England the same Year; and ratified by Act of the Parliament of Scotland, Anno 1644: And again renewed in Scotland, with an Acknowledgment of Sins, and Engagement to Duties, by all Ranks Anno 1648, and by Parliament 1649; and taken and subscribed by King Charles II. at Spey, June 23, 1650; and at Scoon, January 1, 1651.

WE Noblemen, Barons, Knights, Gentlemen, Citizens, Burgesses, Ministers of the Gospel, and Commons of all sorts, in the kingdoms of Scotland, Eng-

land, and Ireland, by the providence of GOD, living under one King, and being of one reformed religion, having before our eyes the glory of GOD, and the advancement of the kingdom of our Lord and Saviour JESUS CHRIST, the honour and happiness of the King's Majesty and his posterity, and the true publick liberty, safety, and peace of the kingdoms, wherein every one's private condition is included : And calling to mind the treacherous and bloody plots, conspiracies, attempts, and practices of the enemies of GOD, against the true religion and professors thereof in all places, especially in these three kingdoms, ever since the reformation of religion ; and how much their rage, power, and presumption are of late, and at this time, increased and exercised, whereof the deplorable state of the church and kingdom of Ireland, the distressed estate of the church and kingdom of England, and the dangerous estate of the church and kingdom of Scotland, are present and publick testimonies ; we have now at last, (after other means of supplication, remonstrance, protestation, and sufferings,) for the preservation of ourselves and our religion from utter ruin, and destruction, according to the commendable practice of these kingdoms in former times, and the example of GOD's people in other nations, after mature deliberation, resolved and determined to enter into a mutual and solemn League and Covenant, wherein we all subscribe, and each one of us for himself, with our hands lifted up to the most High GOD, do swear,

I. That we shall sincerely, really, and constantly, through the grace of GOD, endeavour, in our several places and callings, the preservation of the reformed religion in the Church of Scotland, in doctrine, worship, discipline, and government, against our common enemies ; the reformation of religion in the kingdoms of England and Ireland, in doctrine, worship, discipline, and government, according to the word of GOD, and the example of the best reformed Churches ; and shall endeavour to bring the Churches of GOD in the three kingdoms to the nearest conjunction and uniformity in religion, confession of faith, form of church-government, directory for worship and catechising ; that we, and our posterity after us, may, as brethren, live in faith and love, and the Lord may delight to dwell in the midst of us.

II. That we shall in like manner, without respect of persons, endeavour the extirpation of Popery, Prelacy, (that is church-government by Archbishops, Bishops, their Chancellors, and Commissaries, Deans, Deans and Chapters, Archdeacons, and all other ecclesiastical Officers depending on that hierarchy,) superstition, heresy, schism, profaneness, and whatsoever shall be found to be contrary to sound doctrine, and the power of godliness, lest we partake in other men's sins, and thereby be in danger to receive of their plagues ; and that the Lord may be one, and his name one, in the three kingdoms.

III. We shall, with the same sincerity, reality, and constancy, in our several vocations, endeavour with our estates and lives, mutually to preserve the rights and privileges of the Parliaments, and the liberties of the kingdoms ; and to preserve and defend the King's Majesty's person and authority, in the preservation and defence of the true religion, and liberties of the kingdoms ; that the world may bear witness with our consciences of our royalty, and that we have no thoughts or intentions to diminish his Majesty's just power and greatness.

IV. We shall also, with all faithfulness, endeavour the discovery of all such as have been or shall be incendiaries, malignants, or evil instruments, by hindering the reformation of religion, dividing the King from his people, or one of the kingdoms from another, or making any faction or parties amongst

the people, contrary to this League and Covenant ; that they may be brought to public trial, and receive condign punishment, as the degree of their offences shall require or deserve, or the supreme judicatories of both kingdoms respectively, or others having power from them for that effect, shall judge convenient.

And this Covenant we make in the presence of ALMIGHTY GOD, the Searcher of all hearts, with a true intention to perform the same, as we shall answer at that great day, when the secrets of all hearts shall be disclosed : most humbly beseeching the LORD to strengthen us by his HOLY SPIRIT for this end, and to bless our desires and proceedings with such success, as may be deliverance and safety to his people, and encouragement to other Christian churches, groaning under, or in danger of, the yoke of anti-christian tyranny, to join in the same or like association and covenant, to the glory of GOD, the enlargement of the kingdom of JESUS CHRIST, and the peace and tranquillity of Christian kingdoms and commonwealths.

I believe, it would be very difficult to find any thing in human Records, more blood-thirsty and intolerant than this *Solemn League*, entered into in the desecrated name of *Religion*, and under the plea of advancing *Civil Liberty* ! The self-contradicting and presumptuous wretches, whilst glorying in their own assertion of the rights of conscience, impiously denounce all Roman Catholics and Episcopalian Protestants, as “ the enemies of God ;” and solemnly pledge themselves, “ without respect of persons, to endeavour the extirpation of Popery, Prelacy, superstition, heresy, schism, or whatsoever shall be found contrary to sound doctrine”—i. e. opposed to their own opinions ! *They* separated from other churches, and consequently were themselves guilty of “ schism ;” but none must separate from them ! High or low, learned or ignorant, “ without respect of persons,” all must bow to their decrees, “ or be cut off by the sword of the Civil Magistrate !” Yes, that is the plain, unequivocal meaning of their language. “ All malignants,” (their name for Episcopilians,) “ all incendiaries and evil instruments,” (their names for men who were perhaps weakly loyal,) “ were to be brought to public trial, and to receive condign punishment !” And then, the arch-hypocrites declared that “ they desired to preserve and defend the King’s Majesty’s person and authority,” at the very time when they were laying plans for subverting the monarchy, and bringing their ill-fated Sovereign to the block ! If any thing could be worse than this, it is the awful profanation of Sacred Names, in the conclusion of their bloody and intolerant Manifesto !

Yet this Document is always bound up with the Westminster Confession of Faith, for the edification of the rising generation ! Ay, and it is lauded by grave Divines, and forms the boast of churches. And stranger still, many of the episcopal clergy fraternize with the very men who are solemnly leagued “ to extirpate Prelacy,” and to bring “ malignants to condign punishment.”

I need not defend myself from the possible imputation of desiring to palliate civil tyranny, or to defend the conduct of Charles I. He was, beyond all controversy, a weak, obstinate, and tyrannical king, who hearkened to bad advisers and deserved to lose his throne: but, had he been ten times worse than he was, he was foully tried and barbarously executed: and no amount of guilt on his part could justify the base hypocrisies and unmanly cruelties of his executioners. There is no creature so odious as the loud-tongued champion of liberty with a scourge in his hand, except the canting Protestant who vindicates free inquiry and the rights of conscience in words, whilst, by his actions, he treads them in the dust.

(*To be continued.*)

NOTICES OF BOOKS.

The Sandy Foundation Shaken; or those so generally believed and applauded Doctrines of one God subsisting in three distinct persons; the impossibility of God's pardoning sinners without a plenary satisfaction; the justification of impure persons by an imputative righteousness, refuted from Scripture Testimonies and right Reason. By WILLIAM PENN, a builder on that foundation which cannot be moved.—Pp. 24.

“ WILLIAM PENN may be regarded as the nursing Father of the Society of Friends.” He was born in the year 1644; and, through his family connexions, had the certain prospect of promotion in both the navy and the church. But, preferring truth to emolument, he cast his lot with the friends of spiritual freedom, and became a zealous nonconformist. “ Braving college fines and rustications (to quote from the preface of this little work, whence we take the substance of this notice), he stripped Christianity of the motley garb in which monks and priests had arrayed her; fearless of imprisonment and exile, he refused his religious homage to all earthly heads of the church, and in spiritual things would recognise no lord but Jesus. Subsequently, in diffusing his doctrines of spiritual freedom and Christian friendship, he visited Ireland, France, Holland, and Germany, where his opinions were favourably regarded by various persons of high rank. Still Penn was cruelly persecuted in his own country for preaching his philanthropic principles, and found no repose until he removed to the wilds of America, where he taught kings a lesson of humanity. In America he consolidated the Society of Friends, who, to this day, have remained attached to his primitive doctrine. The case has been far otherwise in England; there they have generally become believers in the popular doctrines of reputed orthodoxy, and thereby are totally opposed to their founder, who was a strict believer in the divine unity: he was an anti-satisfactional, an anti-Trinitarian, and abjured all substitutions for personal holiness.

The circumstances under which the “ Sandy Foundation ” was written were the following:—Two members of the Rev. Thomas Vincent’s congregation, London, visited the Friends’ Meeting-house,

to learn for themselves whether the Friends were such blasphemers and heretics as they were represented: they were converted by what they heard, and left Mr. V. who pronounced their new opinions as "erroneous and damnable." This led to a public discussion, between Mr. Vincent and three others on the one side, and Mr. Penn and Mr. Whitehead on the other. But the orthodox conducted themselves so disgracefully, that the Friends were prevented from addressing the assembly. Penn and his friend were dragged down from the platform, and the light extinguished. To give the public an opportunity of judging of Friends' doctrines for themselves, W. Penn published this tract. The nature of the work is so evident from the title (a recommendation which but few of the publications of the present day possess), that it is almost unnecessary to state here the subjects of which it treats: they are, 1st, The Trinity; 2d, Satisfaction to divine justice; and, 3d, Imputed righteousness. A perusal of the tract we would recommend.

C. D. E.

Grounds for rejecting the Text of the Three Heavenly Witnesses (1 John v. 7), with Concessions of Trinitarians upon the same. By the Rev. FREDERICK A. FARLEY. Printed for the American Unitarian Association. Boston. 1845. Pp. 24. 12mo.

THERE is an obvious propriety in keeping the history of this now discredited text of the Three Heavenly Witnesses constantly before the public eye; for the controversy respecting it has strengthened the hands of the advocates of Gospel Truth, and disheartened and weakened the opponents of the good cause, in every region where the merits of the question have become known. Indirectly, also, it has done good service: it has shewn the necessity of applying a faithful, sound, and rigorous criticism to the text of the sacred volume; it has dispelled the unreasoning confidence once felt by scholars in the infallibility of certain printers of the sixteenth and seventeenth centuries, by whom our present received text of the New Testament was modelled; and it has excited the zeal of all intelligent Christians, who use the English version of the Bible, to effect its deliverance from the many imperfections which, amidst great general excellence, yet disfigure that translation. It was, therefore, a wise and useful measure on the part of our brethren of the American Unitarian Association to take means for the publication of a tract which should disseminate information respecting this subject, not among the learned only,—for they scarcely require to have the question argued,—but among the public at large.

As Mr. Farley intimates, in the title of his essay, he chiefly considers the concessions made by the learned and candid Trinitarians, who have expressed themselves in opposition to the authenticity of the verse under consideration. This part of his tract is, of course, largely indebted to Mr. Wilson's "Concessions of Trinitarians," to which, indeed, the author very fully and justly expresses his obligations. The extracts selected from these writers form the most important and valuable portion of the tract.

We are bound, however, to add, that Mr. Farley's reading does not appear to lie in the line of textual criticism; hence he is not read up to the present state of the controversy upon this passage: he consequently misstates the evidence upon both sides of the question,

—repeats as facts opinions which, though once received, are now universally exploded,—and adopts or makes one or two mistakes in the names of authors and the titles of their works, which, considering the easiness of access to the sources of information, strike us as somewhat surprising. We hold, as firmly as any, the conclusion which Mr. Farley labours to establish ; but, with the exception of the fact that the learned Trinitarians who have studied the point generally agree in the same result, we could not, without considerable explanation, adopt his premises. This laxity of inquiry and of statement is the more to be deprecated, as advantage will probably be taken of the resulting inaccuracies, by wily adversaries, to shake the confidence which would otherwise be felt in the conclusion at which the writer arrives.

We are happy to unite our testimony to that of Mr. Farley, in favour of the fairness and accuracy of Mr. Wilson's book, the "Confessions of Trinitarians." We have had occasion, with reference to several passages, to go over the ground which Mr. W. had trodden before us ; and in every case we have found, as Mr. Farley has done, in reference to John v. 7, his citations, "without exception, accurate." We cordially agree with Mr. F. that the author of that excellent book has indeed "laid our denomination under great obligations."

INTELLIGENCE.

SEVENTH ANNUAL MEETING OF THE NORTHERN SUNDAY-SCHOOL ASSOCIATION.

On Thursday evening, May 7th, the seventh annual meeting of the Northern Sunday-School Association, was held in the school-room of the first Congregation, Fountain-street, Belfast.

The Chair was taken by ROBERT PATTERSON, Esq.

A suitable prayer having been offered up by the Rev. J. S. Porter,

The CHAIRMAN said, in former years he had felt great pleasure in taking a part in their proceedings ; but this year the Committee had honoured him by asking him to preside on the occasion. He had complied with their request, and he trusted to the kindness of the meeting to excuse those deficiencies in his conduct, which their judgment would not fail to detect.—There was one peculiarity connected with Sunday Schools, namely, in the books which it employed in the instruction of the young. The character of every educational institution might be known by the same means. In the Sunday School it was the Bible; other books were valuable there, only so far as they throw light on the Scripture narrative, or illustrate and enforce the Scripture precepts. The Bible was pre-eminently the Sunday-school volume. There was another volume

in which he wished the children of their Sunday Schools, and all other children, were taught to read—the volume which God had laid open for their perusal in the external world.—The loveliness of creation speaks of its author not less intelligibly than his written word ; and he (the Chairman) thought, that the young should be taught to read there the manifestations of that Author's wisdom. When thus taught, the humble hedge-row flower would declare to them his skill; the cattle grazing in the pasture which he has provided, would evidence his goodness, not less than the glad songs of the feathered tribe—and even the weak insects, which flit in the sunshine,

"And in the gloom of twilight, hum their joy."

would display to them his glorious attributes. He hoped that the time would yet come when every Sunday School would have two weekly meetings—one on the Sunday, for the study of God's written word—and one on some week-day evening, for the study of that other revelation—his glorious works. He would suggest to those gentlemen, who had resolutions to propose or second, to confine themselves to the matters contained in those resolutions ; as time was frequently unnecessarily expended, at public meetings, in digressions from the subject in hand, and the conse-

quence was, that at the close, important matters had often been left behind. He trusted they would excuse him for throwing out that suggestion; and he would now call on the Rev. Mr. Magennis, the Secretary, to read the report.

The report stated, that in the course of the year, the Association had granted to Schools in connexion with it, 242 Bibles, 373 Testaments, 158 lesson books, 205 primers, and other requisites, to the number of about six hundred;—making, in all, a sum total of more than sixteen hundred books and requisites of different kinds. It had also disposed of upwards of one hundred copies of Livermore's Commentary on the Gospels, leaving only a very small portion on hands of an impression of two thousand. Among the applications for books, during the year, several were from schools not previously in connexion with the Association, and all, with one exception, were from England—a fresh proof of the great facilities for establishing schools which the Association afforded. After some expressions of regret, regarding Sunday Schools, in connexion with the Society, which were once flourishing, and were now nearly defunct, and condemnatory of the apathy manifested in several districts, where schools might be established, the report stated, that it was the opinion of the Committee that every Congregation should have a Sunday School connected with it; and that, when Congregations were widely scattered, there ought, also, to be district schools in populous localities. After alluding, in complimentary terms, to the Hibernian Bible Society, for their liberality and generosity, in furnishing the Association with Bibles and Testaments, at a trifling sum, when illiberality and sectarian exclusiveness prompted the Sunday-school Society to refuse its aid, the Committee recommended the formation of branch Associations, which, in their opinion, would more effectually promote the interests of their own. The report then put forth the suggestions of several superintendents, as to the best means of communicating moral and religious instruction in Sunday Schools, and concluded by suggesting the propriety of establishing a Magazine, to be devoted entirely to the interest of Sunday Schools.

Mr. HARTLEY, the Treasurer, hav-

ing read the statement of the accounts of the Association,

Dr. MARSHALL moved, that the report be adopted, printed, &c. and said, that it appeared to him to be very copious, and to the meeting must be very satisfactory, except that part which referred to the falling off of the schools.

Mr. MACADAM seconded the motion; and expressed a hope, that when the report was printed and circulated, every member of their body would see the necessity of coming forward and supporting so very valuable an Association.

The Rev. Mr. M'ALESTER moved the next resolution, which was to the effect, that the Sunday-school institution merited the sympathy, support, and co-operation of all who desired the religious instruction of the rising generation, in consequence of the powerful influence which it possessed, in forming the principles, and moulding the character of the young. The Rev. Gentleman said, that he remembered the time when there were few Sunday Schools in Belfast; but, he believed, that there was no religious body in town, now, which had not its Sunday School. This institution was first established by the ever-to-be venerated Raikes; and it was then intended, that the children should receive a secular, as well as a religious education—in fact, it was looked upon then as a kind of poor school; but it had since aimed at higher objects—it had become a nursery for the young of every rank, where the young of the rich, as well as of the poor, might learn the great truths which it was necessary they should know. There were so many day-schools, for the purpose of giving secular instruction through the country, that the education in Sunday-schools had, latterly, and very properly, been confined to the nourishing of the young with the bread of life—to supplying them with that information which it was most important that they should attain.

Mr. SEED seconded the resolution, and impressed on the heads of families the necessity of visiting the Sunday Schools, being convinced that it would be productive of great benefit.

The Rev. J. S. PORTER moved the next resolution, which was congratulatory to the founders and friends of the Association, on its present position, and expressive of a hope, that it might

continue to extend its influence, as a means for the dissemination of truth. He said, that the report was not altogether of a melancholy nature; that, although some schools had died away, others had started up in their places, and that the number of their schools was not now less than at any former period. He remembered the time when he attended the first meeting of their Association; at that time they were all full of triumph and congratulation, because they had 20 schools in connexion with them; but now they had 40, and with a far more than a proportionate increase of pupils. The Rev. Gentleman then went on to explain, that it was not alone the duty of the Sunday-school teacher to meet the children on Sunday, and read a chapter in the Bible—to explain the Scriptures to them, and make them acquainted with the character of our blessed Lord, but they should use their best exertions to secure their attendance.

Mr. HARTLEY briefly seconded the resolution, which was carried unanimously.

Mr. CUNNINGHAM moved the fourth resolution, recommending the organization of auxiliaries, for the purpose of promoting the objects of the Association.

Mr. O'GORMAN briefly seconded the motion, which was carried.

Mr. SAMUEL M'ADAM moved a vote of thanks to the Hibernian Bible Society, for its continued liberality, in supplying the Association with Bibles and Testaments at reduced prices.

Mr. J. M'ADAM seconded the motion, which passed.

It was then resolved, on the motion of Mr. JAMES MARSHALL, seconded by Mr. JOHN CAMPBELL, that the Committee to be appointed should be instructed to take into their consideration the propriety of a Magazine, such as that alluded to in the report, and of offering a prize for the best essay on the most efficient means of communicating moral and religious instruction, in the Sunday School.

A vote of thanks, on the motion of the Rev. HUGH MOORE, seconded by Rev. D. MAGENNIS, was then presented to the Rev. C. J. M'Alester, for his unwearying efforts to promote the interests of the Association, and for the zeal, fidelity, and success with which, for so many years, he gratuitously

discharged the duties of Secretary to the Society.

A vote of thanks was also given to Mr. Hartley, the Treasurer of the Association; after which, the officers for the ensuing year having been appointed,

Mr. PATTERSON left the Chair, and the Rev. J. S. PORTER having taken the same, thanks were given to the former gentleman, for the very efficient manner in which he had discharged his duties, and the meeting separated.

UNITARIAN BEQUESTS.

Vice-Chancellor's Court, Jan. 20.

BEFORE SIR J. WIGRAM.

Shrewsbury *v.* Hornby.

This case came on upon further directions. The suit was instituted for the purpose of administering the estate of Richard Cooke, of Brompton-square, Middlesex, who, by his will, bequeathed to his widow, whom he appointed his executor, £300 per ann. standing in his name in the Long Annuities, upon trust to hold the same during her life, with liberty to sell should she wish to do so, £20 a-year, of the said stock, personally to her own use. He provided, that after the death of his widow, the defendant Hornby, as his trustee, should hold the fund upon trust to pay to "the Unitarian Chapel at Devonport £100 a-year, the remainder to be applied in sums of £20 each to the assistance of respectable Unitarian congregations which stood in need of it. He had mentioned Mr. Hornby, describing him as "treasurer of the Unitarian Association," and had provided that whenever the name of "Hornby" was used by him, it should have the same meaning as though he had used the words "treasurer of the Unitarian Association."

Mr. Schomberg (on behalf of Maria Chambers, one of the residuary legatees) took five objections to the proposed decree. The widow and executrix had sold £20 a-year of the stock in question, which realised £200 or £300. He submitted that this was not the intention of the testator, who merely contemplated the sale of so much stock as would produce £20 sterling. He submitted that the gift to the Unitarian charities was void under the Mortmain Act. The gift savours of the realty. It was not

given to the minister, or for the purpose of beautifying or repairing, but expressly to the "chapel." Then, again, the particular chapel was not pointed out, but it was given to "the" chapel, whereas there might be several Unitarian chapels. It would be for the Court to decide whether there ought not to be some inquiry. In the fourth place, it was a gift for the purpose of promoting Unitarian doctrines and worship, and the gift was void as contrary to the policy of the law. It had been so laid down by Lord Eldon in the "Attorney-General v. Pearson," 3 Mer. 353. In the case of Lady Hewley's charity, although the point had not been decided, yet several judges had intimated their opinion of the illegality of such a gift. But, in the fifth place, the testator had declared that "if the gift" should be attached as illegal, or should be declared "void," it should go to the residuary legatee. He (Mr. Schomberg), on the part of his client, now attached it upon the authorities to which he had referred, but it was evident that the testator himself had suspicions of its invalidity. A case had occurred before the Catholic Emancipation Act,

("De Thermines v. De Boneval," 5 Russell, 288), where a bequest had been made for the purpose of publishing a work in a foreign language "inculcating the doctrine of the absolute and inalienable supremacy of the Pope." It was, however, declared to be invalid.

Mr. Wood and Mr. Evans (for the defendant Mr. Hornby) contended that the gift was perfectly valid as a charitable trust, or in the nature of such a trust, and that the Court would direct the payment to be made to him, one part of the will expressly directing it to be made to him as "treasurer, and his committee."

Mr. Spence, Mr. Romilly, and Mr. Wray, appeared for other parties. Mr. Maule appeared on the part of the Crown.

His Honour held that the gift to the charity was valid in point of law, and that it was so express in its terms as to warrant the Court in paying it to the treasurer, Mr. Hornby. Upon the other point, as to the sale of the stock, the executrix was justified in selling the amount of stock which she had done.

TO CORRESPONDENTS.

We are obliged, reluctantly, to put aside some valuable communications until next month. We hope our esteemed correspondents will have patience with us, and we shall endeavour, so far as in our power, to meet their several wants and wishes with the least possible delay. We expect to be able to furnish our readers with a mass of interesting and gratifying intelligence, next month.

We have received the communication of our respected friend, "Tyro." We are inclined to think that there is little difficulty in arriving at the *Scriptural meaning* of the passage to which he refers. He says, "I cannot see how the beautiful spirits have washed their robes, and made them white, in the *blood* of the Lamb. Was the act *theirs*, or that of another? If *theirs* or *another's*, how did they, or he, perform that act? Does blood cleanse and whiten, and how is it to be applied?"

¶ We answer, first, that "White raiment," is emblematical of that *purity* of heart and character which is always represented in the Scriptures, as constituting a necessary qualification for the kingdom of heaven. The holiness and purity of God himself are described by the same *figurative* mode of expression. He is represented by the Psalmist as "putting on glorious apparel,"—as being "clothed with majesty and honour,"—as "decking himself with light, as with a garment." That the *white robes* mentioned in the 7th Chapter of Revelations, represent *moral purity* of character, is evident, from the Saviour's words recorded at the 16th Chapter 15th Verse—"Blessed is he that *watcheth* and keepeth his garments;" and again, at the 3d Chap. and 4th Verse, they "that have not defiled their garments, shall walk with me in *white*, for they are *worthy*." Nay, we are expressly told, in the 19th Chapter and 8th Verse, that these *garments* are the "*righteousness of the Saints*."

We answer next, that the act of washing their robes, and making them *white* in the *blood* of the Lamb, was partly *their own*, and partly that of *Christ*. He shed his blood, or laid down his life in the work which the Father had given him to do—that was his portion of the act; and they (the redeemed) did not receive the grace of God in vain—they made their calling and election sure—they gave all possible diligence to add to their faith, virtue, temperance, knowledge, brotherly kindness, charity: and so an entrance was abundantly ministered unto them into the everlasting kingdom of our Lord and Saviour Jesus Christ.

It is requested that all communications intended for insertion in the *Irish Unitarian Magazine* will be forwarded not later than the 10th of the preceding month (if by post, prepaid), to 28, Rosemary-street, Belfast.

THE

IRISH UNITARIAN MAGAZINE.

No. VII.

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VOL. I.

OUTLINES OF THE HISTORY OF PRESBYTERIANISM, IN IRELAND.

BY THE REV. H. MONTGOMERY, LL.D.

(*Continued from page 195, No. VI.*)

THE Solemn League and Covenant having been taken by almost the entire population of Scotland, and by the whole Parliamentary Party in England, the English Parliament requested that of Scotland "to enforce its obligations upon all the officers, soldiers, and other protestants of their nation in Ireland," whilst Owen O'Conolly, (already mentioned as the preserver of Dublin, in 1641,) was appointed to urge its acceptance by the British forces in Ulster. The Marquis of Ormond, who adhered to the Royal cause, and was then Lord Lieutenant of Ireland, strenuously opposed the reception of the Covenant; and many of the English officers and soldiers, being episcopalians and royalists, declined the obligation. The Scottish Parliament, on their part, committed the matter to the Commission of the General Assembly, who sent four Ministers to Ulster, to press the Covenant upon their countrymen. The head of the Deputation was the Rev. James Hamilton, already mentioned as the nephew of Lord Claneboy, and, at that period, the influential Minister of Dumfries. The following is a brief summary of their proceedings, as recorded by Patrick Adair, the son of one of the Commissioners.

"By appointment of the Assembly, Masters James Hamilton, William Adair, John Weir, and Hugh Henderson, came over to Ireland, and were all present at a meeting of the Presbytery, held on the 1st of April, 1644, when they produced their commission, enjoining the ministers of the Scotch Regiments to administer the Solemn League and Covenant to the whole army. This was accordingly done; and the whole country round about came willingly and joined themselves to the covenant, except some old conformist ministers, and some ungodly persons—so that there were more swearers in the country than in the army. The covenant was taken with great affection in all places, in the hopes of laying the foundations of the work of God in the land, by the overthrow of popery and prelacy. Even the malignants, (episcopalians,) durst not appear on the contrary; for the people generally held the Scotch Ministers as the servants of God, coming with a blessed message. But, in Belfast, there was no liberty

granted to offer the covenant ; and they had difficulty in procuring leave to preach, the generality of the people having no affection. So, the Ministers having gone about the work, in all places of Down and Antrim where the Scotch army were quartered, resolved to go to Coleraine and the Route, and thence onwards to Derry. In Ballymena, Coleraine, and all the country thereabout, they had great success ; but on coming towards Derry, they discovered symptoms of opposition ; and the Mayor, one Thornton, and Colonel Mervyn, sent them a letter, forbidding them to come at their peril. But, they did enter the city, and after many troubles and much opposition, the bulk of the people received the covenant, in the market-place, with tears and uplifted hands. They then proceeded to the counties of Donegall and Fermanagh, where most of the British soldiers took the covenant, in spite of their principal officers. From this, the Ministers returned to Down and Antrim ; and established a session, at Belfast, though there was no minister there.”

The great majority of the English and Scotch having thus received the covenant, in Ulster, the English Parliament were able to calculate on their combined opposition to the Royalists, under Ormond, as well as to the Roman Catholic party who had rallied and obtained some advantages, under the celebrated Owen Roe O'Neill. Colonel Monro was therefore appointed by Parliament, Commander-in-Chief of the United English and Scotch forces ; and the Presbytery being abundantly protected, began to exercise a rigorous discipline over both the laity and clergy. In fact, after having contended for liberty of conscience, for themselves, in a manner equally heroic and commendable, they incurred everlasting disgrace by entering upon the work of persecution with all the power which they were able to command. Their own historian and eulogist, Patrick Adair, thus speaks of their proceedings, in prosperity.

“ By the Presbytery’s desire, the General Major (Monro) subjected the whole army to discipline, and all the people within the bounds where the army lay. Having this encouragement from those who did rule the country, the Presbytery did improve it to the best advantage, both against some sectaries appearing in some places, and against scandalous conforming ministers as well as other scandalous persons ; summoning them before the Presbytery, and, according as they found ground, either censuring them or releasing them. They had greatest trouble with Mr. Price, and Mr. Hamilton of Dundonald, (episcopal ministers,) who obstinately adhered to their former courses, and denied the covenant, and the authority of the Presbytery : upon which these two hirelings were suspended, and thereafter restrained from the exercise of the ministry. The place where there was the greatest hazard of spreading the errors of independency and anabaptism was

Belfast, through one Mathew Lee, being so industrious there ; and the two Commissioners from Scotland were requested to visit that place frequently, for obviating this infection."

Hence, it appears, that those inconsistent men, although only just escaped themselves, from the miseries of persecution, sought the scandalous aid of military power, to tyrannize over the consciences of their protestant brethren. Freedom of faith and worship was all right and proper, for Presbyterians ; but as for "Sectarists," (even independents and anabaptists,) or "malignants," (even episcopalian protestants,) they were not to enjoy any toleration at all. The history of clerical impudence supplies no instance more striking, than the conduct of these six or seven Scotchmen, called the Presbytery, in trying and degrading the regularly ordained ministers of other churches, and dooming them and their families to beggary, under the terror of Scotch soldiers ! Indeed, one becomes sick of the cant of liberty and conscience, on reading the annals of churches, and finding that the persecuted of one year became the persecutors of the next—as if freedom had merely been sought, that power might be tyrannically exercised. So it was, at least with "the Presbytery;" for, after the deposition of Price and Hamilton, in Down, they proceeded, on similar pretences, to degrade several episcopal clergymen in Antrim, for honestly refusing to swear to the persecuting covenant, and being faithful enough to abide by the doctrines and worship which they believed to be most in accordance with the word of God.

When these intolerant men persecuted their fellow Protestants, no one can be surprised that they turned, with even greater fury upon the plundered and unfortunate Catholics of Ulster. Here is their own record of their proceedings. "About this time," (April, 1645) says Adair, "The Presbytery finding the Irish Papists, partly those who had not been in rebellion, and partly those who had come in under protection, to grow numerous in the country, and considering their numbers might thereafter prove dangerous to the protestant religion, and that by the treaty between Scotland and England, no toleration was to be given to papists : and also *pitying their souls*, in their ignorant and hardened condition, made an act that they should be dealt with by the several ministers, to convince them of their idolatry and errors, and bring them to own the truth ; or, otherwise to enter into process against them, in order to excommunication. And they appointed some of their number, to speak to the General-Major, that he might use the authority he had for forcing them out of this part of the country, if they remained obstinate ; and this act of the Presbytery was publicly made known to the several parish churches."

This procedure, I admit, breathed the genuine spirit of the Solemn

League and Covenant, and was worthy of those who had signed it. It is full of intolerance, hypocrisy, and worldliness. They “pitied the souls” of the poor papists ; and as a practical proof of the sincerity of their affection, they were ready to drive them in tens of thousands, from their humble homes, to the bleak and uncultivated mountains ! Their spirit was revived in the county of Armagh, towards the close of the last century, when the name of Protestantism was disgraced by the infuriated cry of a murderous rabble, raised against unoffending Catholics—“to hell, or to Connaught, or Botany Bay !” But, the Armagh multitude were ignorant and misguided peasants, whilst the Presbytery were educated men, and the recognised servants of Him who inculcated universal love, and delivered that incomparable summary of social duty—“Whatsoever ye would that men should do unto you, do ye even so unto them likewise ; for this is the Law and the Prophets.” Unhappily, however, Ministers of religion have been in all ages, the great planners and abettors of intolerance : they have always made the iniquity more revolting ; by connecting the glory of God, the honour of the Redeemer, and the salvation of souls, with their infamous schemes of persecution and plunder ! The seven Ministers of the Presbytery, therefore, were but a fair specimen of their class : and, as they enjoyed the Tithes, through the grace of Monro’s bayonets, the more episcopal ministers they degraded, the more parishes were opened to their friends and dependents ; and the more Catholics that were driven from Ulster, the more lands remained for themselves and their fellow believers. “It is a sorry sight,” however, to see high-minded Reformers sunk into selfish and degraded Persecutors : and it naturally brings suspicion upon all professions of liberality, when the advocates of toleration in the hour of suffering, become the instruments of oppression in the hour of triumph ! Happily, providentially, such scenes can now be only contemplated in the dark pages of history ; at least in these favoured Lands, where the generous spirit of enlightened legislation has curbed the evil spirit of churches ; and no man can any longer persecute or plunder his neighbour, “for the good of his soul !”

But, whatever may be thought of the temper and conduct of the Presbytery, their proceedings undoubtedly tended to enlarge the bounds of their church. Several young Ministers readily came over from Scotland, to enjoy comfortable glebes, and tithes, under the protection of the Scottish army ; so that in the year 1647, there were about thirty parish Ministers in the counties of Down, Antrim, and Londonderry. Some episcopalians also, who did not openly espouse the Royal Cause, were permitted to retain their livings ; whilst independents and anabaptists, in several places, rivalled the Presbytery in popularity and influence—the English Parliament having given in-

structions to three Commissioners whom they sent to regulate the affairs of Ulster, to conciliate all sects, as far as practicable.

About this time, however, certain jealousies sprung up, in England, between the Scotch Auxiliaries and the English Parliament. The Westminster Confession of Faith, and the Solemn League and Covenant were understood to sanction the Presbyterian form of Church Government; but, the people of England had been so long oppressed by one established Church, that they were determined not to replace it by another. The great majority of the people, therefore, on the abolition of Episcopacy, by the Parliament, had formed themselves into Independent Congregations—that is, into Societies exercising the right to elect their own Ministers and regulate their own affairs, without the control of any bishop, presbytery, or any other external authority. To this party belonged the celebrated Oliver Cromwell, and the other principal Generals of the Parliamentary army, as well as the great body of the soldiers. They, likewise, gradually obtained the ascendancy in Parliament, and passed several Measures offensive to the Presbyterians. Cromwell seeing that a rupture must eventually take place between the two parties, was desirous to get rid of the Scottish troops, then occupying several important fortresses in the north of England; and a decisive victory gained over Charles, at Naseby, in Yorkshire, at once annihilated the party and the hopes of the King, and afforded Cromwell a pretext for dismissing his Scottish auxiliaries. They, refused, however, to leave the Kingdom until certain arrears of pay were liquidated; and the unfortunate King, seeing the chance of retrieving his fortunes by a rupture between the Presbyterians and Independents, secretly left the remnant of his ruined Court and Army, at Oxford, and delivered himself up to the Scottish Commander, at Newark, on the 5th of May, 1646. Cromwell at once perceived, that no other course was now open, but that of negociation; as any attempt to expel the Scotch, by force, would have rallied around them and the King the entire royalists of the Land; and would thus have possibly destroyed the fruits of all his victories. The Parliament, therefore, agreed with the Scotch army to pay the sum of £400,000—in liquidation of their arrears, and for the possession of the King's person; and this infamous bargain being completed, by the payment of the stipulated amount, the unhappy Monarch was placed in the hands of his inveterate enemies, on the 30th of January, 1647, and the Scotch returned to their own country, laden with the wages of iniquity!

The possession of the King's person gave the Independents uncontrollable power, and they resolved to be no longer annoyed by the Presbyterian party in Parliament. They, therefore, presented a Remonstrance to the House of Commons, demanding that the King

should be brought to trial ; but, in despite of the intimidation of the army the spirit of manhood and justice prevailed, and the demand was rejected by a large majority. On the following day, Colonel Pride, by Cromwell's orders, beset the House with a band of soldiers, seized about fifty members of the Presbyterian party, and committed them to prison in a kind of vault, which was politely termed “ hell,” as a gentle intimation of what the prisoners deserved. Other Presbyterians were similarly treated, next day ; so that none except Independents were left in the House. These obtained the designation of the *Rump Parliament* ; and on the 6th of January, 1649, they passed an Ordinance appointing one hundred and thirty three persons to try the King, on a charge of High Treason, for sundry crimes against the State, and especially for appearing in arms against the Parliament of England. Before this infamous tribunal, composed chiefly of low and brutal men, the unfortunate prince was arraigned, on the 20th of January ; but, refusing, on three successive days, to acknowledge its authority, he was summarily condemned without trial, and beheaded on the 30th of January, 1649, in front of his own palace of White-Hall ! And, yet, these men pretended to be eminently religious, whilst thus trampling upon every principle of humanity and justice !

Against this wanton act, the Presbytery in Ireland solemnly protested, refused to acknowledge the Provisional Government in London, and recognised Charles II. as lawful Sovereign of the Realm. This course of conduct did not, in the first instance, require so much courage as has been alleged ; neither did it evince so ardent an attachment to Monarchy as many have been pleased to affirm. The simple truth is this—The people of Scotland were chagrined at the treatment which the Presbyterians of England had experienced from the Independents ; and the young Prince having twice sworn to the Solemn League and Covenant, they determined to aid the English Royalists in placing him upon the throne, in the hope of destroying both prelacy and independency, and securing in the whole three Kingdoms, the establishment of Presbyterianism. The Scottish forces in Ireland participated in these sentiments ; and there being a large Royalist party, ready to join them, as they believed, the authority of the Parliament was very inconsiderable. The Royalists, however, were more inclined to strike for Prelacy than Presbytery ; and there were in fact four parties, in Ireland—The Catholics, under Owen Roe O'Neill—the Independents, in Derry, under Sir Charles Coote—the Royalists, under the Marquis of Ormond—and the Presbyterians under Monro. The Catholics and Independents formed a junction, and drove the Royalists from Derry ; but these, in their turn, by treachery and otherwise, gained some advantages over the Presbyterians. During

this condition of affairs, Cromwell landed in Ireland with a strong force ; and, after some days, he attacked the Royalist garrison of Drogheda. The defence was gallant but unavailing : the whole garrison were cruelly massacred : many of the inhabitants were put to the sword : and such was the terror inspired by these events, that Fairfax, marching Northward, and Cromwell advancing to the South, scarcely experienced a shadow of opposition. All the principle Towns were occupied by the soldiers of the Commonwealth, (as the English Government was then designated,) and Cromwell after settling Fleetwood as his Deputy in Dublin, returned to England with augmented reputation, to prepare against an expected invasion of the Scotch.

The English Parliament about this time framed an Oath called the *Engagement*, which required “all persons to bear allegiance to the Commonwealth of England, as then established, without a King or House of Lords.” This Oath was imposed by Colonel Venables, then Governor of Carrickfergus, upon his officers, soldiers, and others exercising authority within his district ; and amongst the rest, he required it to be taken by the Presbyterian Ministers. This, they peremptorily refused ; and, certainly, in this instance, they deserve credit. Venables, however, was too judicious to enforce the oath, in the then unsettled state of the country ; and rested content with a declaration, that they would not attempt, directly or indirectly, to overthrow the existing Government. Subsequently, urged on by the Independents, he renewed his demand ; and on their continued refusal, some were committed to prison, some fled to Scotland, and only six remained in hiding places amongst their people. In this unhappy condition, they remained until the year 1653, when Cromwell having annihilated the Scotch army, under Charles II. at Worcester, dissolved the Parliament, and was proclaimed “Lord Protector of the Commonwealth,” by the voice of the Army. Thereupon, he sent his second son, Henry Cromwell, to Ireland, first as a Commissioner, and finally as Lieutenant. Henry was an amiable, judicious, and moderate man ; and he wisely conceived that the best method of reconciling all parties to the Government would be, to allow to all the free exercise of their religion. He accordingly had the Tithes and Bishops’ Revenues collected into one Treasury, out of which he paid to every Protestant Minister, of every sect, the annual Salary of at least £100—making up any deficiencies from the Public Revenue. Such an income then, was equal to treble the amount in the present day ; and the Presbyterian Ministers, though squeamish about recognizing the Republican Government, cheerfully accepted a pension from their hands ! Had they been in power, would they have acted thus tolerantly and generously ? No : they would have allowed nothing but Presbyterianism in the Land, “out of pity for the souls of sectarists and idolaters !”

No one can be surprised, that with such generous protection and encouragement, the Presbyterian Ministers increased, between 1653 and 1657 to seventy or eighty ; occupying the principal towns and districts of Antrim, Armagh, Down, Fermanagh, Cavan, Londonderry, Tyrone, Donegall, and Monaghan. Ministers and Elders so separated, would not, with the imperfect roads and conveyances then in use, hold frequent meetings in one Body ; and consequently, five Meetings, or Presbyteries, were established, for the convenience and oversight of certain localities ; and occasionally all assembled in one General Presbytery, to consult upon some important concerns. The five Meetings were Antrim, Down, Route, Lagan, (around Derry,) and Tyrone. The General Presbytery always bore the name of the town in which it assembled : and thus was Presbyterian Order completely established in Ulster.

Of the young Ministers who came from Scotland at this period, Michael Bruce was one of the most distinguished. He was Great-Grandson to the eminent Robert Bruce who became one of the Ministers of Edinburgh, in the year 1587 ; and came to Killinchy, on the recommendation of its first Pastor, John Livingston, July 3rd, 1657. From this worthy man, an uninterrupted succession of eminent Ministers has come down to the present period—all of them, men distinguished for liberality of sentiment, integrity of principle, high intellectual attainments, and unblemished moral reputation. The most remarkable individual of the line, perhaps, was the late Dr. William Bruce, of Belfast—an elegant scholar, a sincere Christian, an accomplished Divine, a steady friend, and an example of all the domestic virtues—a man who became softer, and kinder, and more estimable as his years increased ; and whose advocacy of the great principles of Gospel Truth and Christian Liberality can never be forgotten !

The period of Henry Cromwell's Lieutenancy constituted the halcyon and golden days of Irish Presbyterianism. That auspicious Era was virtually terminated by his Father's death, which occurred on the 3rd of September, 1658 ; for, although his Brother Richard filled the Protectorate, during a few months, Henry, from the first, was quite convinced that all political power must soon pass away from his name and race. He, therefore, resigned his office on the 15th of June, 1659, and retired to a small estate in Cambridgeshire, where he spent the remainder of his days in peace, having joyfully descended from the toilsome grandeur of governing men, to the humble and happy occupation of a farmer.

The restoration, in the person of Charles II. who had twice taken the Covenant and who ascended the throne entirely through Presbyterian influence, was hailed with great joy by the Scottish residents of Ulster. They considered all their great interests secure ;

and looked up to "a covenanted King," as the highest blessing which a nation could enjoy: but, they had forgotten the words of the Psalmist—"Put not your trust in princes, nor in the son of man, in whom there is no help."

(*To be continued.*)

OBJECTIONS TO UNITARIANISM CONSIDERED.

BY THE REV. W. GLENDY.

(*Continued from page 114.*)

SIR,—I would beseech the Trinitarian seriously to reflect upon the foregoing diversities of opinion, together with many more, which are to be found among the most learned advocates of the doctrine of a Trinity. When he says there are three persons in God, let him ask himself, what does he mean by person? He must mean three different objects of worship, for he worships each of the three separately; but does he really hold that there are three Gods, and that three Gods make one God? If he does, then each of the three cannot be God, for the whole only constitute one God. Let me implore him to ask his conscience—who? what are the objects of his worship? Three persons, with him, it must be: but then the second is held peculiarly sacred, an object of the highest veneration. Now, what does he believe of him, and teach the infant child to lisp? That he is his Saviour God, "the only God," "the great God our Saviour;" "that he is, and continues to be, *both God and man* in two distinct natures, and one person *for ever.*"—Cat. 36. Deity and humanity united in one person; humanity and Deity constituting one object of his superior adoration. He cannot divide the person; it is one—one God—the "God-man." Humanity, then, is part of his worship. He worships the "God-man." To him he clings with a more confiding trust, with a more ardent, unswerving love, with a more yearning, heartfelt affection, than to either of the other two. He pours out his heart before him, in all the confidence of prayer, in a firm, unshaken reliance upon the sympathies of his humanity. The feeling of human infirmities with which "he was touched," when in the days of his flesh he was tempted like us, produces an unfaltering belief that he will lend a more willing ear to the cry of affliction, and sympathise more readily with the frailties of weak, ignorant, suffering humanity than either of the other two, who cannot be tempted. He looks to a patient, resigned, agonized, suffering God, "the second person of the ever-adorable Trinity," with an unbounded trust in his mercy, love, forgiveness, which he cannot feel for his stern, unre-

lenting Father who, like the hardened creditor, refuses to release his debtor ; would not, could not forgive, until he had wrung from the heart's blood of his own holy and innocent Son, in agonizing tortures upon the cross, the last farthing of " the debt "—full and ample compensation to his own insulted honour and offended justice, " and had quenched the flaming sword of divine vengeance in the immaculate blood of the victim of his wrath." The writer well remembers, in bygone days, with how much more comfort he could pray to the second person of the Trinity than to either the Father or Holy Spirit, and how often he has heard the same observation from other pious and conscientious Trinitarians. So long, then, as the Protestant Trinitarian worships humanity and Deity, in the person of Christ Jesus, " the man of sorrows," how can he accuse his Roman Catholic brother of idolatry for worshipping humanity in the mother of God, the mother of that very Son whose humanity, as well as Deity, he himself worships in the one person of the " God-man." It is no answer here to say, it is the God Jesus whom he worships ; for the " God-man" is the second person of the Trinitarian God, and humanity is as *necessary* to constitute him what he is as Deity. (See Cat. 39.) Nor is it true ; for the mercy and pardon of the second person of the Trinity is supplicated in prayer, " by his wounds, his groans, his bloody sweat." Now God has none of these. It is the *man* Christ Jesus who is thus addressed in prayer. Nay, Trinitarian writers tell us that, as our advocate and intercessor in heaven, he points to the scars of his wounds, and urges upon his Father his blood and death, so as to secure pardon for the sins of the profligate elect, for whom he died, that his blood may not be shed in vain. Here again we have the man Jesus, not the God, the marks of whose wounds still remain on his glorified body, even in heaven ; and we have also the Father, the stern, the reluctant, unwilling to forgive.

Let us now look at the absurdities and contradictions which follow from these unscriptural tenets. That the second person of the Trinity is both God and man, *in two separate distinct natures*, is the faith of the Trinitarian.—Con. chap. viii. Cat. 40. Now, that man is a person will hardly be questioned, and Christ was a " perfect sinless man." But he is also God, and that God is a person, that is an intelligent being, will be denied by none who understand the meaning of words, except a Trinitarian, and only by him, when he has a sectarian purpose to serve. Here, then, you have four persons in God—a quaternity, not a trinity. Besides, you have two *separate*, distinct natures in the second person of the Trinity, " each nature performing that which is proper to itself" (see Con. chap. viii. Cat. 39) ; that is, each nature an agent,—I hope intelligent,—a person ; and yet

these two intelligent natures—persons—are but one person! There are, then, two distinct natures in the Trinity—humanity and Deity; and yet Christ has told us there is but one nature—spiritual—“ for God is a spirit ;” and then either the Trinitarian or Christ must be wrong.

But, moreover, neither the second person of the Trinity, nor the trinity itself, has been always the same. They have undergone a change in the course of the last two thousand years, if Trinitarian opinions be correct, and that, too, of the most wonderful and astounding nature. *God became man*, “ was made flesh and dwelt among us ;” and it would not be more astonishing if the old pagan doctrine were true—that *man became God*! But there was a time when the “ God-man” Jesus, the second person of the Trinity, was not man. He was not so until, in the fulness of time, he was conceived in the womb of his virgin mother ; and thus both he and the Trinity were changed, had a new nature incorporated with them. It is not true, then, that the Trinitarian God is unchangeable, either in his nature, constitution, or disposition ; but the God of the Bible has declared, “ I am the Lord and I change not.” Thus it came to pass, that “ he whom no man hath seen, can see, *was seen*—he who fainteth not neither is weary,” was faint and weary. He who is omnipotent, had an angel from heaven, one of his own creatures, sent to strengthen his omnipotence. He who alone hath immortality, cannot die, was crucified, *dead*, buried. “ No, no,” exclaims the Trinitarian, “ it was the *man* Jesus who underwent all these changes. The God changed not, shed no blood, suffered nothing.” Be it so ; then we have a “ pious young man for our Saviour,” and are redeemed by the blood of a “ pious young man?” But what, then, becomes of the blood of God shed upon the cross—its infinite value—an infinite atonement—price—ransom ? &c. &c. All vanish like a morning’s dream into thin air. It was the *man* Jesus that shed his blood, and we have no higher Redeemer than one who was made man, “ with all the essential properties and *common infirmities of his nature*.”—See Con. chap. 8.

It is plain that humanity, even when perfected in heaven, can never equal God. In its highest exaltation it is, and must ever remain, imperfect. But Christ is *man in heaven* as well as God. However high and glorious his humanity now, from its very nature it is and must be imperfect, defective. Most of the contradictions, therefore, which I have just noticed, must apply to him equally in heaven as on earth. He could say when here, “ I live by the Father.” It was not, then, as is falsely asserted, his own proper Deity that supported him on earth ; it is not that which sustains his humanity in heaven. He and all humanity are, and must continue, through eter-

nity, the same dependent beings they were when on earth. He is sustained by the Father. Again, "Why callest thou me good? there is none good but one, that is God." This is as true now that he is in heaven as when on earth. Absolute goodness belongs to God alone. Humanity never can be God, and is not, therefore, infinitely good. "To sit on my right hand and my left is not mine to give, but it shall be given to them for whom it is prepared of my Father." It is the Father, then, and not Christ, as some falsely assert, who assigns the seats of glory in heaven to those for whom he has prepared them; and this is as true of Jesus now as at the time he uttered these words, "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." Humanity, even in heaven, never can become omniscient, and there must be things which the human nature of Christ—the "God-man," the second person of the Trinity—can never know. Yet he who is thus weak, ignorant, imperfect, is worshipped, loved, honoured, and adored in the same person, same object, as he whom they profess to regard as omniscient, &c.; and thus ignorance and omniscience form conjointly their object of devotion. To me, I confess, the disputes which have arisen out of the metaphysical jargon in which this doctrine has been clothed, appear but as "the dust of the balance," compared with the mountainous weight of the practical consequences to which it leads. It pervades and distracts many of the highest and holiest feelings of the pious heart. Instead of one single, all-perfect object to which the humble soul can look, in holy trust and dependence, for support, peace, pardon on earth and glory in heaven, it presents three, each having equal claims on our love, honour, obedience; each, on pain of final condemnation, to be equally worshipped and adored. And yet "we cannot serve three masters;" we must cling to some one; and, though the others may not be "despised, hated," yet, to some extent, they must be overlooked, neglected. Oh, that the Trinitarians could be brought to imitate the holy and blessed example of Jesus, in patience, resignation, and, above all, in prayer to the Father; and, *like Christ, to the Father only*. Then would they cease "to teach for doctrines the commandments of men," and refuse to yield to them that slavish submission which they do not yield to the instructions and example of Christ. Then would the Gospel shine forth again in all its native splendour, purity, simplicity. Then would it become mighty to pull down the strongholds of sin in the hearts of men. Then, freed from error, the labours of the servants of God would be sanctified and "blessed, in turning many from darkness unto light," and not, as is now too frequently the case, "become like the grains of corn upon the housetop, wherewith the reaper filleth not his hand, nor he that bindeth sheaves his bosom."

When we thus labour to "pull down," "to demolish," the worship of three separate distinct persons—each God—each claiming to be worshipped and adored—each, as God, performing his own proper part in our salvation, which neither of the others do, or can do, is it true that we establish nothing in their stead? When we present one sole object of supreme love—worship, one being all good, all gracious, all perfect,—that being the Father—*our Father*—is that nothing? When we hold up the pure, holy, spotless example of the blessed Jesus, and ask men to pray as he prayed, to be like him, patient, resigned, submissive "to his Father and our Father, his God and our God,"—is this nothing? To reverence, by a holy imitation, the example of Christ in prayer, which professing Christians undeniably do not; to receive, with implicit deference, his instructions in preference "to the words which man's wisdom teacheth,"—is this nothing? When we present this great, glorious, ever-blessed God to the human soul, as a God of mercy, "who delighteth in mercy," as a God of forgiveness, who is more ready to forgive his children than the best of earthly parents; as a Father, and a God of love, who loved us to such an inconceivable extent, that he gave his Son for our redemption; instead of presenting him to our souls a dread and stern sovereign, as limited in power as in will, "who will not, *cannot* forgive, until his offended justice is fully satisfied," his insulted honour appeared, by a compensation which the offender cannot, and never could give—the debt discharged which the debtor cannot pay—is this nothing? The love, honour, obedience; the holy, humble trust, dependence, submission of the heart filled with devotion to such a God, to such a Father, is this nothing? Is it, can it be, a cold, heartless negation which springs up in the human soul from the contemplation of such a being—*our Father*—whom we love, honour, and obey? Never was there ignorance more profound, or falsehood more abandoned, uttered against a holy and righteous cause.

The forced, inconclusive, and feeble arguments which Trinitarians draw from Scripture in support of this doctrine, which, had it been true, would, like all others in which we are most deeply interested, have been set before us clearly, as if written by a sunbeam from heaven, prove it is not of God. No such statement is ever made in the word of God; and the Trinitarian is left to deduce it by inference from some obscure intimations and allusions which he finds in Holy Writ. No better evidence of this can be afforded than the proofs adduced from Scripture by the Assembly of Divines who composed the Confession of Faith, and Catechisms of the Church of Scotland. Writing, as they did, for such as are of the weaker capacity, and believing that the doctrine is one of the highest importance, essential to salvation, we naturally expect from them the plainest,

clearest, and strongest proofs. One is curious to see the irrefragable and unanswerable evidences to be found so abundantly in "every page of the Bible," which such men can produce in support of a tenet fundamental in Christianity. Now, they just amount to three; and two of these taken from one book—the Gospel of Matthew. How far they have anything to do with the doctrine which they are produced to prove, we shall now proceed to examine; and for this purpose, I entreat the reader to remember what is to be proved—three persons in one God, "of one substance, power, and eternity," "equal in power and glory." The first witness produced—a suborned one—is taken from 1 John v. 7. His testimony might be passed over without remark; inasmuch as most modern Trinitarian writers, with all their partiality in favour of the doctrine, and all their anxiety to defend it, acknowledge that the text is a forgery. But even it says nothing to the purpose. It does not say they are three persons, nor one *God*, nor of the same substance, power, and eternity. Not only so, but the word *one*, so much relied on, is, in the original, in the neuter gender, and cannot therefore agree with *God*, which the Trinitarian would have us supply, which is masculine; and yet many do not hesitate to father, on the spirit of inspiration, a blunder in grammar for which a school-boy would be whipped.

(*To be continued.*)

MODERN ORTHODOXY.

(BY M. COQUEREL.)

II.—ON MIRACLES.

THE second point adverted to in our statement of general principles regarded the miracles recorded in Holy Scripture—"We believe in the miracles of the Old and New Testaments." These words are sufficiently explicit. Certainly they go too far for the most moderate Rationalism, and they are comprehensive enough for the most rigorous orthodoxy. We venture not to add a word to this profession, nor to say what constitutes a miracle. It would be easy to prove that every definition of a miracle hitherto attempted, even the most universally admitted, viz. "A miracle is a temporary and local suspension of a law of Nature," are exceedingly imperfect—do not meet every case, and cannot satisfy the requirements either of reason or religion. But without broaching this disputed point, this we may say, that it is a true triumph for the Christian faith and an immense advantage to its defenders, that although no theologian has yet succeeded in giving a clear definition of a miracle, all the world knows full well without definition what a miracle is. No one is deceived

in this particular, and events of this kind offer so many characteristic features, stand out so distinctly from the ordinary record of human affairs, and the usual course of God's Providence, that a miracle always appears miraculous as a ray of the Sun appears always luminous. This has been proved a thousand times, both in the case of the believer and the sceptic. The one believes what the other denies, but neither can fail to know where the point in controversy is the reality or otherwise of some miraculous narration. A definition of a miracle may therefore be important when one writes a formal defence of the Christian faith, but it is hardly required when one makes a simple statement of his belief. The word MIRACLE is sufficient, it defines itself, and needs no commentary. The idea of direct intervention of divine power is distinctly understood. The fact is admitted as historically true, and the hand of God recognised in its existence. Therefore where the direct and positive intervention of a divine power is seen in any event, there is a miracle—if that intervention is not seen, the event becomes an ordinary historical fact or a natural phenomenon. After this explanation we cannot believe that any Orthodoxy will refuse to admit the qualification we have annexed to our general principle—"We believe in the miracles of Holy Scripture, after having examined by the rules of a sound criticism what facts are to be placed in this class." Not even the most implicit credulity can dispute this position, and pretend to receive facts as miraculous before being assured that they have the marks of miraculous intervention impressed upon them. This is not an ingenious and flexible rule, invented for the advantage of a system, and designed by degrees to efface all miraculous agency from the events recorded in the Holy Scriptures. This is not a magazine which incredulity prepares in advance, where she stores and sharpens weapons for her attack upon the truth of the Bible! Who believes in a miracle without knowing whether it be a miracle or not? The best proof that any event merits the name is the impossibility of explaining it otherwise than by admitting miraculous agency, and this admission implies the previous search into its claims to such agency: if the marks of divine power are obvious, there is a miracle; if not, there is ordinary history, and our TRUST in this method is so assured that we believe it is impossible that any deception can exist upon the subject.

The wonders wrought by Almighty power are so marvellous that we have no fear in submitting them to examination. When the lame man in the temple, whose wonderful case is narrated in Acts III. leaped to his feet and walked, praising God in the presence of the astonished multitude, St. Peter said to the people, "Why look ye so earnestly on us, as though by our power or holiness we had made this man to walk?" So it is with us; we look for a moment to

man the feeble instrument of divine power, and recognising his insufficiency, we lift our eyes to the Divine Being, the true author of the wonder and the blessing.

But it may be objected that in thus minutely examining the miraculous narratives in Scripture, in thus seeking to ascertain whether they may not be severed from Heaven and brought down to earth, we run the risk of materially reducing their number, and depriving the Sacred Histories of that marvellous feature which so clearly separates them from other records. It is an easy matter to allay this fear without stopping to tax it with superstition.

It is not the number of its miracles which constitutes the value of a religion, it is their greatness, their holiness, their utility, their certainty. The controversy between scepticism and faith turns not upon the point whether there be many or few miracles recorded in the Bible, but whether there be any. One single well authenticated fact of this kind is worth a thousand doubtful, and that the number, compared with the importance of the facts, is of little importance in this matter, the sacred writers themselves have shown, when they declare that Christ and his apostles performed many miracles not recorded in the Gospel history. John xxi. 25.

Very different such a declaration from the course pursued by the compilers of the Books of Legends and Lives of Saints in after times, who appear to think that a multitude of marvels compensated for the want of truth in their recitals, and hope to pass off their bald and meaningless tales by varying and multiplying them without end. If one miracle is true, a thousand may be. If sight is given to one blind man, hearing to one deaf, the use of his limbs to one cripple, health to one leper—if one tempest is calmed, one loaf increased into ample provision for a multitude, if but once a tomb is opened at Bethany, and he who had lain four days in the grave called forth to life—what matters it that these wonders are not again and again renewed? Once performed, they are as miraculous, and prove as much, as if they were a thousand times repeated. In one sense they prove more, for it is their greatness that attracts attention to their rarity. The waves of every sea would have been as easily calmed as the storm on the Lake of Genesareth, and the tombs of all the dead as easily opened as the sepulchre of Lazarus. If there is but one example given in the Gospels, it is simply because the Lord judged one example sufficient.

Another important consideration we should wish to indicate is this—that God does nothing superfluous. He has permitted sufficient wonders to be performed to afford ample evidence for the faith of the believer, and yet to leave room for the free agency of the man disposed to doubt. The vain fears of those who tremble lest the number

of the miracles should be lessened by examination is distinctly condemned in the words of Abraham to the rich man, who said of his surviving brethren, desiring that an additional miracle should be wrought for their conviction, "If one went unto them from the dead, they would repent;" and Abraham replied, "They have Moses and the Prophets; if they hear them not, neither will they be persuaded though one rose from the dead."

Nor should it be forgotten that if we refuse to examine with attention the character of an event before placing it in the rank of a miracle, if we rely solely upon appearances, we run the risk of being deceived, of regarding an ordinary circumstance as a divine prodigy, and of thus attributing to God false marvels unworthy of his nature.

If a narrative in the Scriptures contains some unusual features, the explanation of which is at first sight difficult, some points of detail, which prove how often truth is different from probability, must we hasten to conclude that a miracle has been performed, and add a new marvel to the annals of religion? If Jacob endeavours, in conformity with the prejudice which has prevailed in other and subsequent ages, to multiply his flocks more rapidly than Laban—if Sampson finds a swarm of bees in the skeleton of a lion—if Absalom, carried by his mule beneath a tree, is caught by the hair, and thus dies, ought we, because such narratives are extraordinary, to regard them as miraculous! We hesitate not to say that this absence of reflection—this blind faith—this fear of believing too little and examining too much—is an insult to religion, to the divine origin of the sacred writings, to the glory of the true miracles which they do narrate—an error which, in despoiling the Bible of its simplicity, weakens instead of confirming faith. We go still further, and we vow our conviction that a serious study of the miracles of the Scriptures will not have the effect of decreasing their number. He must know little of the Bible who thinks the contrary. The marvels which it relates are, with few exceptions, so clear and striking—God shows himself in them so near to us, that it is vain to deny their miraculous character, and the unbelief which boldly exclaims, "it is false," is obliged to acknowledge that "*if it be true, it is divine.*"

Let the reader review in imagination the Life of Moses and the miracles of Christ and his apostles, and ask himself on what pretence he can refuse to admit the miraculous character which they exhibit. The boldest attempts of Rationalism to explain them in a natural sense have merely confirmed the important truth, that what Revelation proclaims as divine, cannot be reduced to the simple proportions of humanity.

This last remark points to that which constitutes in our eyes an irresistible proof of the truth of the miracles of Scripture, and that

is, the impossibility of separating them, or tearing them away from the Gospel history. They do not exist in the form of detached fragments, they are not placed apart in distinct chapters, they are on the other hand so united, commingled, and engrained with the rest of the narrative, so bound up with all that accompanies them, with all that follows them, that to remove them is to discard all, as a tissue disappears when the woof is destroyed. This proof, at once religious, historic, and literary, is unquestionably the most forcible reply, perhaps the only reply that can be made to the objections of the unbeliever. Miracles are in the Gospels—they cannot be separated from them—they are bound to Revelation by an indissoluble chain, and in the narrative of Christ's mission, his cradle, his cross, his tomb, and his eternal throne, stand and fall together.

S E L E C T E D P O E T R Y.

THE VOICES AT THE THRONE.

A little child—

A little meek-faced quiet, village child,
Sat singing, by her cottage door at eve,
A low, sweet, Sabbath song. No human ear
Caught the faint melody—no human eye
Beheld the upturned aspect, or the smile
That wreathed her innocent lips the while they breathed
The oft-repeated burden of the hymn—
“Praise God! praise God!”

A seraph by the throne

In the full glory stood. With eager hand
He smote the golden harpstrings, till a flood
Of harmony on the celestial air
Welled forth, unceasing. Then, with a great voice,
He sang the “Holy, holy, evermore,
Lord God Almighty!” and the eternal courts
Thrilled with the rapture, and the hierarchies,
Angel, and rapt archangel throbbed and burned
With vehement adoration. Higher yet
Rose the majestic anthem without pause—
Higher, with rich magnificence of sound,
To its full strength; and still the infinite heavens
Rang with the “Holy, holy, evermore!”
Till trembling from excess of awe and love,
Each sceptred spirit sank before the throne,
With a mute hallelujah. But, even then,
While the ecstatic song was at its height,
Stole in an alien voice—a voice that seemed

To float, float upward from some world afar—
A meek and child-like voice, faint, but how sweet !
That blended with the seraph's rushing strain,
Even as a fountain's music, with the roll
Of the reverberate thunder. Loving smiles
Lit up the beauty of each angel's face
At that new utterance. Smiles of joy that grew
More joyous yet, as ever and anon
Was heard the simple burden of the hymn—
“Praise God ! praise God !” And when the seraph's song
Had reached its close, and o'er the golden lyre
Silence hung brooding—when the eternal courts
Rung but with echoes of his chant sublime ;
Still, through the abysmal space, that wandering voice
Came floating upward from its world afar—
Still murmured sweet on the celestial air,
“Praise God ! praise God !”

CONGREGATIONAL PSALMODY.

To the Editor of “The Irish Unitarian Magazine and Bible Christian.”

SIR,—Since you published in the first number of your new series, a few general observations, drawing public attention to the subject of “Congregational Psalmody,” and some of the causes which have retarded its improvement, I have met with a music-book, published by Gall and Son, of Edinburgh, with which I think it is desirable that every congregation, and every individual who takes any interest in psalmody, should be acquainted. It is entitled “British Psalmody;” and contains 437 tunes, in 47 varieties of metre—all harmonized for four voices—embracing the standard Psalmody of England and Scotland—and of course many of the tunes we have most been accustomed to in Ulster. This 8vo volume is neatly and accurately printed, and elegantly bound ; extending to 272 pages for the very moderate price of 4s. For convenience, in the cultivation of singing, the publisher has divided it into two parts—the “Psalm Tune-Book,” and the “Hymn Tune-Book,”—each for 2s. and has also made a farther subdivision of each of these into four parts, at from 3d. to 4d. each.

Thus, the first step to the improvement of Congregational Psalmody and popular music, is effected by the publication of cheap tune-books of standard music ; and I may not only indulge the hope, but express a certainty, that this most important subject will receive the advocacy and support which it so well merits, both from the pulpit and the press, and the musical reproach of our churches, may soon cease to be a by-word.

Before bringing the book thus into notice, I consulted others of superior musical taste and judgment, who concur generally, that there is much, both in the melodies and harmonies, to please every variety of taste, and make it a general favourite.

I cannot refrain from making a short extract from the admirably written preface, a copy of which should be in every church pew.

“ It is difficult to say which is the greater abuse of music—the slovenly heartless singing of an assembly of professing worshippers, uneducated in music—or the genteel silence of a fashionable audience, which deputes to some hired organist or choir, the performance of the solemn and sacred *duty* of worshipping God. Have not our churches been guilty of both? We must confess that we have not given to God the best of our music—nor has the investigation of its simple sublimities been undertaken with a view to His glory. We must also plead guilty to the charge, that the education of the people in the art of singing, has not occupied that share of the attention of our churches to which it is entitled: the best of this gift of God has been employed in the service of the world—the worst has been reckoned good enough for Him.”

Hoping that this short notice may induce many to ask themselves, how they are performing their part in the music of the sanctuary? and that it may draw forth advocates competent to do justice to the subject,—I remain, yours,

PHILHARMONICUS.*

INTELLIGENCE.

PROPOSAL FOR A NEW LIBRARY, OF THREE HUNDRED VOLUMES, THE CHEAPEST COLLECTION OF WORKS EVER PUBLISHED.

MY desire is to spread knowledge and righteousness throughout the earth, and thus promote the present and eternal welfare of my fellow-men. I would have all men to understand, not only the great truths and duties of religion, but everything else calculated to promote their comfort and their welfare. I am especially desirous that the *young* should have a large stock of useful knowledge, that they may be guided right, and be brought into the way of usefulness and happiness, from their earlier years. I wish to see mankind at large, both male and female, raised to their proper level, and forming one vast society of wise, and good, and happy souls.

But if men are to have knowledge, they must *read*: and if they are to read, they must have *books*. And they must have books of their *own*

too. It is not enough for them to have access to *public* libraries; they must have libraries in their own houses. Public libraries have their use, but nothing will supply the place of private libraries. If the great and glorious end at which we aim is to be accomplished, there must be a library in every house, and every man must be his own librarian. People must have access to books at all seasons; they must have a choice of books at hand; they must have the opportunity of looking into this, or of reading a few pages of that, or of going through with the other, just as their wants or inclinations may lead them. Public libraries are good things for those who have got the *habit* of reading, but not for those who have the habit yet to form. They are good for those who wish to consult scarce books, and they will come in well as supplements to private libraries; but they will never do alone. People must have libraries of their own, if they are to feel that interest in books and reading, and to make that proficiency in knowledge,

which is so much to be desired. Many have wondered that public libraries have been so little used by the masses of the people: to me there seems no mystery about the manner. People, especially English people, must read and learn at home, if they are to read and learn at all. Let people be supplied with libraries of their own in their own dwellings, and let them have the privilege of choosing at all times what books they will read, and of changing their book at what hours they please, without the troubles and difficulties connected with public libraries, and we shall have a reading and enlightened people without fail.

But if people generally are to have libraries of their own, they must have books cheap. At present, books are so dear, that none but the rich can procure any tolerable supply. Three hundred volumes, at six shillings a volume, would cost ninety pounds. But how is a poor man to raise a sum like this? It is impossible. But suppose a good-sized volume could be sold for eight-pence, instead of six shillings, and that a library of three hundred such volumes could be sold for TEN POUNDS, or TEN POUNDS EIGHT SHILLINGS, the case would be widely different. And this can be done. I have made my calculations, and I find, that with the help of a Steam Press, and of apparatus for binding the books myself, I can, if I can get persons to subscribe for five thousand copies, publish such volumes as my Edition of Channing, bound in cloth, for eight-pence each. Yes; volumes of twelve sheets, or of nearly three hundred pages, printed on good paper, with good new type, in a good style, and substantially bound in cloth, can be sold for eight-pence each. You have seen my penny tracts, perhaps. Well, I can publish a volume containing twelve such tracts, bound in cloth, for eightpence. That is, six-pence for twelve penny tracts, and only twopence for the binding.

That is what I propose to do. I propose to publish a Library of three hundred volumes, of the same size, and in the same style, (only a little superior, perhaps), as my edition of Channing's works, or Law's Serious Call. I shall begin as soon as I can get subscribers for five thousand Libraries.

I propose to publish the whole three

hundred volumes in four years. This will be about a volume and a half a week, or two volumes a fortnight. Any person can have this Library, by subscribing one shilling a week for four years. We shall begin to print as soon as the requisite number of subscribers can be got. We wish those who intend to subscribe, to send us their names at once, or to give them to any of our regular agents. Let those who wish to see the work accomplished, get as many subscribers as they can. The more they get, the sooner will the work commence.

We may observe, that the Library will consist of the best books that we can procure, on a great variety of subjects. Several of the works will be on religious subjects, while others will be historical, scientific, poetical, and biographical. Our object will be, 1, To supply a complete Library; as complete a library as possible, considering the number of volumes it will include; and 2, to make the Library as good, as instructive, and as profitable as we can.

Among the books that will be published first, will be the following:—

1. A Dictionary of the Bible.
2. A Common Place Book of the Bible; or the passages of Scriptures arranged under different heads, so as to enable people to see at once all that the Scriptures say on any particular subject.
3. An Englishman's Greek Concordance of the New Testament, enabling every one, with comparatively little trouble, to judge for himself as to the meaning of the Greek Testament, and to test the criticisms of preachers and theological writers. A work as useful as the one now sold for six-and-thirty shillings, can be published in two or three eightpenny volumes.
4. An English Concordance of the Bible.
5. The Life of William Penn, and a selection of his writings.
6. The Life of John Wesley, and a selection of his works.
7. Reasons for not believing in the doctrine of the Trinity, by Andrews Norton, of America.
8. The Works of the Rajah Ram-mohun Roy, including his "Precepts of Jesus the Guide to peace and happiness," and his three appeals to the British Public.

9. Three volumes of Poetry, selected from Spencer, Dryden, Pope, Cowper, Milton, Young, Wordsworth, Bowering, Nichols, and other truly excellent Poetical Writers.
10. A system of Grammar and Logic.
11. Selections from the most practical works of the Greek and Latin Fathers.
12. A Volume of William Law's, from his works on Christian Perfection, the Spirit of Love, and the Spirit of Prayer.
13. Select Works of Robert Hall.
14. A Life of W. E. Channing.
15. The Cause and Cure of Infidelity.
16. History of the Corruptions of Christianity, by Priestley.
17. Letters to a Philosophical Unbeliever, on the Truth of Religion, by Priestley.
18. Life of Luther, and the History of the Reformation.
19. The History and Portraiture of ancient Quakerism.
20. Select Works of Dr. Isaac Barrow.
21. Select Works of Archbishop Tillotson.
22. Select Works of Bishop Wilkins.
23. Select Works of Bishop Hoadley.
24. A Volume of Discourses by Abernethy.
25. Select Works of Richard Baxter.
26. Selections from the Works of Malebranche, Bacon, Locke, Reid, and others on the human mind, on the pursuit of truth, &c. &c.
27. The Works, or Select Works of Theophilus Lindsey.
28. Paley's Natural Theology, or the existence and perfections of God as revealed in the Works of Creation.
29. Two other Volumes on the same subject, from various English and American authors.
30. True and False Religion, by Andrews Norton.
31. Four Volumes of Discourses on practical subjects, by J. Barker.
32. A Commentary on the New Testament, in six volumes.
33. A Commentary on several parts of the Old Testament.
34. Two or three Volumes of Anecdotes, illustrating various branches of Christian truth and duty.
35. A Work on Temperance and Teetotalism.
36. A Work on Peace and War.
37. A Work on American Slavery.
38. The Lives of several noted Heretics and Reformers.
39. The Lives of several distinguished Philanthropists.
40. The Lives of several distinguished Philosophers, with selections and extracts from their writings.
41. Two Volumes of Maxims and Proverbs.
42. Several Volumes of excellent Extracts from several old writers, including John Hales, of Eaton, Owen Feltham, John Howe, William Dell, and others.
43. Le Clerc on the causes of Incredulity.
44. A History of the Church.
45. Three or four Volumes of Natural Philosophy.
46. Life of Fenelon, and a selection of his Works.
47. Life of Massillon, and a selection of his Works.
48. Life of Saurin, and a selection of his Works.
49. Natural History of Birds, Beasts, and Fishes.
50. Advice on the Pursuit of Knowledge, on the formation of Character, on Marriage, on Parental duties, and on Trade.
51. A Treatise on Moral Philosophy.
52. A Volume of Facts and Certainties.
53. A Volume of Doubts and Questions.
54. Paul and Amicus, or a remarkable Discussion between an American Quaker of the old school, and an American Calvinist, on the Scriptures, the Light within, Water Baptism, the Lord's Supper, Justification by faith alone, the Trinity, the Hired Ministry, &c.
55. Selections from the Works of Acton, Belsham, Carpenter, &c.
56. Life of Jeremy Taylor, with his Liberty of Prophesying, and some of his other Works.
57. Life of Robert Robinson, and some of his Works.

Other Works will be named as we proceed. The Works will be selected and composed so as to give the best information on every subject of importance that the extent of the Library will allow.

In some cases the Volumes may exceed twelve sheets each ; in such cases twelve extra sheets will be reckoned as a volume.

In some cases a work will make only six, eight, or ten sheets. In those cases other works will be added to make the volumes complete.

When such a work as a Bible Dictionary, or a Concordance makes twenty-four or thirty sheets, the whole may be bound either in one volume, or two, as may seem most convenient : but whether the number of volumes be exactly three hundred or not, the quantity will be the same, namely, three hundred times twelve sheets.

The Books which I am proposing to publish, will be cheaper than the cheapest that have ever yet been published. They will be more than twice as cheap as Knight's weekly volumes. Knight's weekly volumes are little more than half or two-thirds the size of my Channing, and they are unbound besides. Reckoning the binding in, my readers will have as much for eightpence, as Knight's readers have for eighteen-pence or two shillings. The books I am proposing to publish will be cheaper than Chambers' Miscellany. Chambers sell ten sheets and two-thirds for a shilling ; I shall sell twelve sheets for *eight-pence*.

The price to those who do not subscribe for the works, but get them through the booksellers, will be one shilling. The booksellers themselves cannot have them under eight-pence a volume. The best plan for those who wish to forward this great work, will be, for a number in every town or neighbourhood to join together. Expense will thus be saved in carriage and remittances. The books can come all in one parcel, and the money can be all sent in one Post-office order.

No credit will be allowed ; but on the contrary, two weeks' subscriptions must be sent in advance, then two or three volumes will be sent in return.

To places where the subscribers are few, the volumes will be sent only once a month or once a quarter, as the case may be.

We recommend young persons to abstain from intoxicating drink, tobacco, and snuff. The cost of two pints of ale a week, and two ounces of tobacco, will enable them in the course of four years, to furnish themselves

and their children with means of instruction and profit without end.

I should be glad if rich people would subscribe for four, eight, or ten Libraries each.

What would four, eight, or ten shillings a week be for some rich people ? And what a vast amount of good they might do by lending or giving books, to such young persons as are too poor to purchase libraries for themselves, but who would yet be likely to make a good use of books, if they had them at command. It might not be necessary for them to give to each person a whole library ; but a library might be divided among several. Or they might sell the books at reduced prices. Some that could not pay eightpence a volume for them, might be able to pay sixpence or fourpence.

In cases where youths could not afford more than threepence or sixpence a week, two, three, or four might join together to purchase a library, if they could agree about using or dividing it.

If I should die, I hope that the Layman, or some other kind person would be found able to carry forward the work to its completion.

If any of the subscribers should die, or become too poor to continue their subscriptions, they will not be subject to any loss or penalty. At the same time, it is very desirable that those who give in their names, should do the best in their power either to continue their subscriptions themselves, or induce others to continue them in their places.

If any should become so poor as to need the money they spend in the books, it is very likely, if they take care of their books, that they will at any time be able to sell them for the price they gave for them or even more.

It is a miserable book indeed that cannot be sold for eightpence, to any seller of old Books.

Let the country be supplied with abundance of good cheap tracts and books, and great and glorious changes in society will take place inevitably. Give me the Press, and the power to keep it going, and I will shake every corrupt institution in the land. I will shake the whole world. I will undermine every false creed, and every system of philosophy in the universe. I will paralyse the advocates of error at once. I will silence both the false priest and the

blaspheming infidel; or, if I do not silence them, I will make their talking like the idle wind, which men regard not. In short, let the followers of Christ,—let the lovers of truth and righteousness, the friends of knowledge and the friends of man, use the Press as they ought, and they shall rule the world; they shall rule both the kings and the people; they shall rule both men's bodies and souls.

JOSEPH BARKER.

[Subscriptions to Mr. Barker's Library will be received by the Rev. J. Scott Porter, 16, College-square, Belfast.]

AMERICA.

CONVERSIONS TO UNITARIANISM.

REV. R. HASSALL.

We quote the following paragraph from the *Christian Messenger*, a Methodist paper, of this city:—

"The Rev. Robert Hassall, we are sorry to state, has left our body, in consequence of his becoming a Unitarian in sentiment."

Mr. Hassall was, until his change of opinion, a preacher belonging to the Methodist New Connexion in Montreal. In renouncing the doctrine of a threefold Deity, he has only done what hundreds of Trinitarian ministers have done before him, and what, we doubt not, hundreds will do after him. It is Mr. Hassall's intention, we understand, to continue in the Gospel ministry, in connection with the Unitarian body or the "Christian" denomination.—*Montreal Bible Christian.*

CASE OF REV. M. A. H. NILES.

A regular meeting of the Essex South Association of Ministers, was held at the house of Rev. Mr. Mann, in Salem, on Tuesday last. The meeting was more than usually full. A communication was received through the Scribe, from Rev. Mr. Niles, the purport of which will appear below. The preamble and resolutions below were introduced; and after various remarks by brethren present, the Association was led in prayer with reference to the subject before them, by the oldest member, Rev. Dr. Emerson. The vote was then taken by yeas and nays, and the preamble and resolutions were unanimously adopted as follows:—

Whereas, a communication has been received from Rev. M. A. H. Niles, requesting that he may no longer be regarded as a member of this body, and assigning as a reason, that he had changed his sentiments in respect to points of doctrine, which are considered by us as essential articles of Christian faith;—therefore,

Resolved, 1. That we deeply deplore his present position in relation to us and to the Christian Church.

Resolved, 2. That we can no longer regard him as a Minister of the New Testament, and therefore, are constrained to withdraw from him our confidence and fellowship.

I think it only just to myself, and due to my friends, to show what the "points of doctrine" are, in respect to which my sentiments have undergone a change; and request of you to publish the following letter, which is the "communication" alluded to in the above preamble.—Respectfully yours,

M. A. H. NILES.

Byfield, March 17, 1846.

TO THE ESSEX SOUTH ASSOCIATION.

Byfield, Feb. 28, 1846.

REV. AND DEAR BRETHREN,—It is with feelings of unfeigned sadness, that I make to you this communication:—the communication of a request to withdraw from the relation, which I have sustained to you for several years past. I cannot suppose that you are ignorant of a rumoured change in my views on many points of theology. Whether you have heard more or less than the simple truth, I know not; but I feel, that I can no longer honestly profess, even indirectly, to accept the more prominent features of "Orthodoxy," as the true exposition of a scriptural Christianity. As yet, I have adopted no name as the exponent of my faith; but I cannot honestly profess to be an Orthodox man, in the sense in which that word is current in your Association. And while I conscientiously believe, that my present views of Christian doctrine are consonant with the word of God, feeling more and more firmly persuaded, that my departure from a Trinitarian faith brings me nearer to the truths taught by the Christ and his Apostles, I do not wish to throw upon you the responsibility of sanctioning, even by silence, what you

as firmly believe to be erroneous doctrines. Nor do I wish any undue publicity to be given to the change of doctrinal sentiment through which my mind has passed; still less do I wish to cause you any unnecessary trouble or pain.

I have, therefore, thought it the most Christian and judicious course, quietly to withdraw from your Association; and I beg you to accord to me the painful privilege of sundering the bond by which I have been united to you for a period of more than eight years.

In making this request, I trust I shall not be misunderstood. Do not, for a moment, allow the suspicion, that I no longer wish to enjoy your ministerial society, counsel, and sympathy. God knows that my heart acknowledges no such feeling. In requesting to be no longer considered one of your number, I am influenced by the impression, that you cannot consistently fraternize with one, who does not accept the essential points of an "Orthodox creed." And without deeming it necessary to enter into detail, I cannot regard those essential points as in harmony either with the word of God, or with right reason.

I am thus explicit, not because I aim at assuming a bold or defiant position, but simply because I wish to be rightly understood. I certainly feel, that I may be mistaken; though I think I am not. Of one thing I am sure—I wish to be guided into truth—the truth of faith, and the faith of life. The heart is an unsafe adviser; I do not think I have taken counsel of it. At all events, I cannot falsify my honest convictions. And I do honestly believe, that the views of Jesus Christ, of the Holy Spirit, of the Atonement, of Human Nature, as taught by the prevailing "Orthodoxy" of New England, are contrary to reason and Scripture.

And now, dear Brethren, in taking my leave of your Association, I beg you to accept my thanks for all your past courtesies and kindnesses, with the assurance, that I shall attach no light estimate to your counsels and your prayers. To many of your number I cherish and shall ever do so, feelings of the strongest personal attachment—an attachment greatly strengthened by the fidelity and kindness, and, I doubt not, the prayers,

with which you have met my difficulties, and my rejection of the faith which you still hold. I beg you will not disappoint the hope, that, though you may not be able to symbolize with me, in the opinions which I entertain, you will still regard me with feelings of personal kindness and sympathy. I feel that I am a weak, frail, and erring man; but my hope is still in an all-sufficient Saviour. And my most earnest and devout prayer is, that when we shall no longer "see through a glass darkly," but "know as we are known," we may in a more perfect and enduring fellowship enjoy the bliss of heaven.—Very unworthily but most affectionately,

Your friend and brother,

M. A. H. NILES.

—*Christian Register.*

MONTREAL.

Extract from a letter of one of the members of the Unitarian Church, Montreal, dated March 27, 1846:—"The Montreal Unitarian Congregation continues to increase. The average attendance is about 150 in the forenoon, and 250 in the evening. For some time back, Mr. Cordner has been engaged in a course of doctrinal lectures, which have brought out large audiences, and have told with powerful effect upon the minds of this people. Many converts are known, and among them, the Rev. R. Hassall, a preacher of the New Connexion Methodists. At our last sacramental occasion, the communicants' list numbered 98, of whom 80 were present. Our Sunday-School numbers about 30 pupils, and our Bible-class has about 25 members. We are blessed with harmony and peace, deep and happy enjoyment of religion, and zeal for the spread of truth. As respects our pastor, we have been peculiarly favoured: he is a pious, earnest man, eloquent in the pulpit, and surpassingly industrious out of it."

CONDITION OF UNITARIANISM.

Evidences multiply upon us of the spread of Unitarian opinions, and of the increased ability and stability of our religious societies. Besides the gathering of new churches, we hear of the renunciation of Trinitarianism by ministers who have formerly been its public teachers. Several of our old

houses of worship have been remodeled, or replaced by new and more convenient edifices. We especially rejoice to see that our congregations are taking advantage of the prosperous condition of the country, to relieve themselves of the embarrassment or inconvenience of debt. The Church at St. Louis, Mo, under the care of the Rev. Mr. Eliot, have within the last year freed themselves from debt by a voluntary subscription of more than 8000 dollars for this single purpose. The society in Montreal, Canada, of which Rev. Mr. Cordiner is minister, have just raised by subscription from their own members 1000 dollars, by which they have cancelled all their liabilities, except for the land on which their house stands, to extinguish which a sinking fund has been established, that will amount to, a sum sufficient for this purpose when the prescribed time of payment arrives. The Unitarian congregations in and about Salem, Mass. have united themselves for the purpose of sustaining missionary operations in Essex county—and have, in reference to this object, adopted the name of the "Fraternity of Unitarian Churches in Salem and Vicinity. It includes the four congregations in Salem, and those in Beverly, Danvers, Lynn, Marblehead, and Gloucester. We understand that Rev. Mr. Stone, of North Beverly, will be employed by them as a preacher in that neighbourhood. An Association of a somewhat similar character has been formed in the cities of New York and Brooklyn, the design and plan of which give promise of much usefulness. It has taken the name of the "Unitarian Association of the State of New York," and is meant to include not only the members of the congregations in these two cities, but the Unitarians of Fishkill, Albany, Troy, Trenton, Syracuse, Vernon, Rochester, and Buffalo, where regular societies exist, and any others of our faith in any part of the State. Zebedee Cook, Esq. has been chosen President; Moses H. Grinnell, Esq. Vice-President; Messrs. P. M. Irving, George Ireland, S. J. Beals, Richard Warren, Seth Low, and W. H. Carey, Directors; William B. Allen, Treasurer; and James A. Cleveland, Secretary. The object of the Association is, in general, to promote the interests of Unitarian Christianity within-

in the limits of the State; and the suggestions made in an "Address" which they have put forth, respecting the methods to be pursued for this end, shew that the plan originated with wise and energetic men. The first annual Catalogue of the Meadville Theological School justifies the officers of the institution in "congratulating its friends upon its flourishing condition." The three classes contain twenty-three students, of whom fourteen have entered this year. The Library "has been increased the past year by an addition of 900 volumes—making in the whole 1400 volumes;" besides "800 volumes of text-books; the use of which is given to the students during their connection with the School." The plan of study is comprehensive, and the Professors are indefatigable in their attention to the classes. The rapid sale which Unitarian books obtain is a circumstance to which we can also refer with pleasure. The first edition of Mrs. Dana's Letters on the Trinity, published last September, and consisting of 1250 copies, has been sold, and the work is now in process of being stereotyped. The whole of the first edition of the Memoir of Henry Ware, Jun. by his Brother, consisting of 1500 copies, has been exhausted in two months, and a stereotype edition on larger type is now in press.

CHRISTIANS.

(*From the New York Sun.*)

Origin.—About fifty years ago, this denomination arose. The movement was almost simultaneous at the South and the North. In North Carolina, it began among the Methodists; and, in Vermont, among the Baptists.—Early in the present century, it appeared among the Presbyterians in Kentucky and Tennessee.

The denomination thus originated with the three chief sects in the United States. There seems to have been no concert with, or even knowledge of, each other; but the three branches all went forth within eight years of each other in various and distinct quarters.

Progress.—Their progress has been very rapid, until they now number about 1500 churches, with 325,000 communicants, 1500 preachers, and

500 licentiates. It may safely be set down, that half a million of persons in this country have already embraced their views, and join in their worship. They are now found in most of the States of the Union.

Tenets.—They reject all human creeds, taking the Bible alone. They reject all doctrines which cannot be stated in scriptural language; consequently, they reject the doctrine of the Trinity, believing the Father alone to be God; that God is, therefore, one, and only one person; that Jesus Christ is the only begotten Son of God; that the Holy Ghost is that divine unction with which our Saviour was anointed, “a divine emanation of God, by which he exerts an energy or influence on rational minds.” They believe in Christ’s pre-existence, in the ordinances of Baptism and the Lord’s Supper, baptizing by immersion; and they reject the whole scheme of Calvinism.

Their churches are strictly congregational or independent. They are giving increased attention to the education of their ministers, availing largely of advantages afforded at the Theological School at Meadville, Pa. the Board of Visitors of which is composed of an equal number of Unitarian and Christian clergymen.

They took the name of Christians in order to avoid all sectarian appearances.

ABOLITION OF SLAVERY IN TUNIS.

The Mahomedan Bey of Tunis has abolished slavery within his regency. The following letter from his Highness intimates this act of his government to the Consuls of foreign powers resident at his court.

“Praise be to God! The Muschir Achmet Pasha Bey, to our ally — Consul-General of —, resident at Tunis.

“The object of this letter is to let you know, that that kind of property consisting of human beings, to whom God (be he praised for it!) has been so generous, is most unjust, and absolutely repugnant to our feelings.

“This matter has occupied us all the year, during which, as you are aware, we have been endeavouring to put an end to it.

“We are happy to be able now to declare to you, that we abolish, in all

our dominions, this property in slaves. Henceforth, every slave in our dominions is to be considered free; and verily we shall no longer consider him as property.

“We have given notice of this to all the Governors of our Regency of Tunis.

“We hereby give you notice also, that whatever slave shall enter our dominions, by land or by sea, will immediately be declared free.

“The protection of God be ever upon you!

“Given at Moharrem, in the Moon Shawal, in the year of Hegira, 1262.” (Jan. 1846.)

This decree was immediately executed without any kind of disturbance. Most of the former slaves voluntarily remain as hired servants with their Arab masters—who, in general, treat their domestics well.

This act of a Mahometan, and, not long since, piratical government, puts to shame the rulers of many Christian and civilized communities—or at least of states which are so called. What a proud day would it have been for America had such a paper been issued by the authority of Congress—from the office of the Secretary to the United States! How worthy of the “Patriot Nation!” which proclaims to the world as the fundamental maxim of its political system—“*All men are born free and equal.*”

ENGLAND.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

THE annual general meeting of this Association was held on Wednesday, the 3rd of June—J. B. Estlin, Esq. in the chair.

Mr. Hornby, the treasurer, said he had great pleasure in laying before the Association the state of its funds for the year which had just closed. He would do so very briefly, and without going into any details, inasmuch as the Report, which would be read from the committee, contained full particulars of the expenditure which had taken place, and of the position of their affairs. His statement, by being brief, would, he had no doubt, be more interesting to the meeting on that account, and in matters of pounds, shillings, and pence, would probably be

also the more intelligible mode of communicating the information which he wished to convey.

Treasurer's Cash Account for the Year ending Dec. 31, 1845.

RECEIPTS.

Jan. 1.			
To Balance at Banker's...	£118 13 0		
Dec. 31.			
To donations and congregational collections for general objects, as per list.....	121 17 8		
To annual subscriptions, as per list, viz. :—			
For general objects.....	£585 18 6		
For civil-right fund	2 1 0		
For book and tract fund.....	41 9 6		
	629 9 0		
To anniversary collection at Essex-street chapel.	19 15 4		
To half-year's div. on £1564 16s. 1d. Consols.	22 15 9		
To half-year's div. on £1965 3s. 2d. Consols...	28 12 4		
To one year's div. on £100 Consols.....	3 0 0		
To one year's div. on £104 17s. Reduced 3 percents.	3 2 10		
To amount received from Calcutta for sale of land	400 10 1		
To amount received on account of books sold this year.....	35 1 5		
To balance carried down..	26 18 0		
	£1409 15 5		

DISBURSEMENTS.

By payments in pursuance of votes of the Committee, in aid of congregations and ministers...	£521 0 0		
By payments on account of the book and tract department.....	195 17 4		
By payments for printing and distributing the annual report.....	36 7 6		
By payments on account of the anniversary meeting.....	26 11 2		
By one year's rent of Offices.....	25 0 0		
By payments to the resident secretary.....	116 8 6		
By sundry disbursements	46 5 7		

By purchase of £400 7s. 1d. 3 per cent. Consols..	£401 17 1		
By expenses of deputations	40 8 3		
		£1409 15 5	

From these particulars they would perceive that though there was a deficiency at the end of the year, yet that on the whole the accounts were in an exceedingly satisfactory state, the deficiency arising not from a falling off of income, but from an increased expenditure, rendered necessary by the great demands made upon them. That increased expenditure, he had no doubt whatever but that the Association would willingly meet. (Hear.) He had, heretofore, an opportunity of stating the particulars to individuals, but these all expressed the greatest satisfaction at the results, and had, besides, given the very best test of that satisfaction, by promising to increase their own subscriptions and renew their exertions among their friends, and he trusted the Association at large would be disposed to adopt a similar course. (Hear.)

After the transaction of business, the members and friends of the Association met at the Crown and Anchor, where a sumptuous *déjeuner à la fourchette* had been prepared. C. Paget, Esq. J.P. presided; and speeches were delivered by the following gentlemen: —Rev. Hugh Hutton, Rev. D. Talbot, Rev. J. G. Robberds, Mr. Yeates, Rev. E. Taggart, Rev. Mr. Armstrong, Rev. Mr. Gordon, Rev. Dr. Hutton, and some others.

WESTERN UNITARIAN CHRISTIAN UNION.

The first meeting of this Association was held on Tuesday, April 21st, at Taunton. The day was beautiful, and friends, in considerable numbers, were present from Exeter, Colyton, Sidmouth, Collumpton, Tavistock, Plymouth, Ottery, Honiton, Ilminster, Crewkerne, Bridgwater, Bath, Shepton Mallet, Frenchay, Bristol, and Cheltenham. Among the ministers, we noticed the Revds. M. L. Yates, G. Armstrong, T. Hincks, F. Bishop, W. J. Odgers, J. M. Montgomery, R. L. Carpenter, H. Solly, J. Murch, J. G. Teggan, D. Harwood, A. Lupton, S. Walker, R. M. Montgomery, W. James; and among influential laymen of the district, J. B.

Estlin, J. Browne, D. Blake, J. Warren, H. E. Howse, J. Terrell, B. P. Pope, W. Blake, S. W. Browne, R. Leigh, E. Bagehot, J. Lawson, J. Hill, &c. &c. Esqs.

The service was introduced by the Rev. F. Bishop, of Exeter; and the Rev. G. Armstrong delivered a powerful and impressive discourse, from Matt. xvi. 18—19, and 2 Cor. iv. 13. The sermon will be published, and we need not, therefore, attempt an analysis. We are glad to find that the committee have determined to print it, in a very cheap form, with a view to a wide circulation.

After divine service had been concluded, the business of the society was transacted—the Rev. Jerom Murch in the chair. The Rev. gentleman having expressed his pleasure at seeing so many present, and his firm conviction, that, if conducted with energy and judgment, the new society would be productive of great benefit, in various ways, throughout the district to which its operations would extend, called upon the provisional secretary, the Rev. William James, to read the report of the provisional committee. A few months only having passed since the formation of the association, it could not, of course, be expected that any very great results had been accomplished; but the statements which were made, showed that the committee had not been idle, and that measures had been devised, and steps taken, from which, at no very remote period, important and valuable effects may be reasonably anticipated.

The report stated, that at Torquay, a room, not very commodious in itself, or in a very desirable situation, but the only place that could be procured, had been licensed, and opened for divine worship, on the second Sunday of the present year, under the direction of the Western Union, and that worship had been regularly conducted by different ministers in the district, with a favourable prospect of success. Much opposition had been encountered, and was still manifested; but the Sunday evening services were invariably well attended, chiefly by persons of the working-classes; and seed had been sown which, there could be no doubt, would, by and by, spring up, and, it might be hoped, would produce fruit abundantly. The formation of the

Western Union had been also of much service to the Cheltenham Congregation. About the time when this association was established, the Rev. L. Lewis resigned the pastoral charge in that place; and as his flock were unable to secure a resident minister, it was determined that a course of lectures should be delivered on Sunday and Monday evenings, for three months, by ministers in connexion with "the Union." The result had been in every respect satisfactory.—The services had been well attended. The opponents of Unitarian Christianity had been made to feel that its friends are in earnest—prejudice had been lowered—more accurate views of Unitarianism had been diffused—and some had yielded to conviction, and united themselves in fellowship with those who worship the Father, through Christ the Son. The committee had also visited Weymouth, in Dorsetshire, and Totnes, in Devonshire, with a view to make arrangements for the introduction of the Christianity of the New Testament into those places; and, in the latter town, it is hoped that, at no distant period, this object may be accomplished. The committee had engaged the services of the Rev. William Smith, late of Stockport, who would enter on his labour in May, and be stationed at Torquay for three months. They believed Mr. Smith to be well adapted to the work he was about to undertake there, and trusted that a more convenient place might soon be obtained for his ministrations. The committee had not forgotten the small congregations in the district requiring aid. Grants of tracts had been sent to several ministers for distribution, and a course of lectures had been conducted at Tavistock, which was just concluded. They had been in correspondence, also, with friends at Calne and Yeovil, and at South Petherton, where there are chapels at present without ministers. The committee had been, likewise, at some trouble to ascertain the names of persons holding Unitarian opinions, in places where there are no organised religious societies professing these views. They had discovered many who were glad to be brought into intercourse with their brethren. This had been especially the case in the county of Cornwall. It had been previously known, that at Falmouth and

Flushing there are several families and individuals who, for many years, had met for the worship of the Father ; but the committee had ascertained, that at Redruth, Hayle, Probus, Truro, Fowey, Penzance, Carharrack, Camborne, Helston, St. Just, Lelant, Penryn, Gwennap, and Perran, there are those who understand and rejoice in the Unitarian faith. The friends at Falmouth were especially desirous of having a minister settled with them ; and they thought, that if he could unite scholastic duties with the pastoral work, he would have a good prospect of success, both as a minister and a teacher. The committee expressed their gratitude for the ready response which had been made to their appeal for pecuniary aid, and especially to the Cambridge graduate, who had so munificently contributed £100 to their funds ; and concluded their report with these words :—“ They believe that the cause, in the support and defence of which you are united, is one which is worthy of the energies of every generous mind. It is that of humbly vindicating the ways of God to man, in the revelation of his truth by Jesus Christ, divested of the corruptions which have grown around it, and which, there is but too fearful testimony to prove, have darkened its evidence, and deadened its influence, throughout the whole stream of its past history. God blesses the sincere, the earnest, the endeavouring ; and, ‘let us not be weary in well-doing, for in due season we shall reap, if we faint not ! ’ ”

It was then moved by H. E. Howse, Esq. and seconded by R. Leigh, Esq. “ That the Report of the committee be received by this meeting.”

Moved by John Warren, Esq. seconded by the Rev. R. M. Montgomery, “ That the cordial thanks of this meeting be presented to the Rev. G. Armstrong, for his able and powerful sermon in vindication of the objects of the Western Unitarian Christian Union.”

Moved by Rev. R. L. Carpenter, seconded by Rev. S. Walker—“ That the thanks of this meeting be given to those gentlemen who have formed the Provisional Committee of the Western Unitarian Christian Union, and especially to the Rev. William James, to whose zealous exertions, as Secretary, the Society is greatly indebted

for its present state, and its pleasing prospects.”

Moved by R. Leigh, Esq. seconded by the Rev. Henry Solly—“ That the Rev. William James be requested to fill the offices of Treasurer and Secretary during the ensuing year.”

Moved by the Rev. R. M. Montgomery, seconded by Rev. W. J. Odgers—“ That the following be the rules of the Society :—

“ I. The Society shall be called the Western Unitarian Christian Union.

“ II. The object of the Society shall be to promote the knowledge and practice of pure Christianity, and the worship of One God, the Father, through his Son, Jesus Christ, in the six western counties.

“ III. The qualification of membership shall be the annual payment of an annual subscription of any amount, from one shilling upwards, or an occasional donation of not less than two pounds.

“ IV. The Society shall be connected with the British and Foreign Unitarian Association, in accordance with the rule of that Society, requiring the payment of £5 per annum, and allowing two representatives to be sent to the annual meeting of the Association.

“ V. There shall be two half-yearly meetings of the Union ; one during September or October, in the county of Devon, Cornwall, or Dorset, and another during March or April.

“ VI. The minister or some member of the various congregations shall be requested to furnish statements to the half-yearly meetings, as to the number of subscribers in their district, the amount remitted, and any other particulars as to the state of their congregations, or the neighbourhood, which may be interesting to the Union.

“ VII. The management of the Society shall be provided for, by a general Committee, consisting of two persons from every Unitarian congregation in the district connected with the Association (one of whom shall be the minister); and, in order to secure the attendance of seven members of the committee, as a quorum, not less than four times in the year, the secretary be requested to ascertain, a fortnight before each meeting, whether he can rely upon such attendance ; and in the event of travelling being an obstacle, he shall have power to make satisfac-

tory arrangements with four or five distant members, for their journeys to the four meetings before mentioned, making his selection from as wide a sphere of the district as possible."

Moved by J. B. Estlin, Esq. seconded by J. Browne, Esq.—"That the committee be requested to arrange for the investment of £200 of the sum now in the treasurer's hands ; and that while this meeting thankfully acknowledge the generosity with which donations have been thus far given, it would express an earnest desire that efforts be immediately made to secure, by annual subscriptions, small from the poor, large from the affluent, a permanent income, sufficient for the great work which the society has to do."

Moved by the Rev. T. Hincks, seconded by the Rev. J. R. Montgomery—"That this meeting, recognising in Mr. Joseph Barker an able and faithful labourer in the diffusion of Christian truth and righteousness, desire to offer him a cordial welcome on this interesting occasion, and to promote in the West of England, as far as the difference of circumstances will allow, the adoption of those plans for the advancement of religion and liberty which he has pursued with such eminent success in the North of England."

Moved by James Terrell, Esq. seconded by the Rev. F. Bishop—"That a careful review of the present amount of the knowledge and practice of pure Christianity, and the worship of One God the Father, in the six western counties, leads to the conclusion that, while in some places there is much to discourage the friends of those great objects, in others the fields are already white unto harvest ; and that in all, there is ample scope for zealous, generous, judicious, unwearied exertion on the part of this society."—*The Inquirer.*

COURT OF CHANCERY—MONDAY.
STRAND-STREET MEETING-HOUSE.

The Attorney-General v. Drummond.

Mr. Moore, Q.C. applied to the court on the part of the defendant to obtain his lordship's opinion upon a point lately raised in the cause. He stated that a notice had been served on the plaintiff's solicitor, dated the 9th May, 1846, calling upon him to consent that the information should be dismissed, pursuant to the 6th and

7th of Victoria : in reply to which a notice had been served on his (Mr. Moore's) client's solicitor, bearing date the 2nd of June, to the effect that the relators had been advisedly counselled that the yearly sum of £100, received by the members of the Strand-street meeting-house, and which was in issue in the cause, did not come within the provisions of the act ; and that if the defendant conceded all claim to that sum the plaintiff would give every facility to the application to the court for the benefit of the statute. The only matter in dispute was the sum of £100 yearly ; and although the information had also been filed as relating to other matters, the counsel for the plaintiff admitted that the defendant would be entitled to the benefit of the act, except in reference to that item. On a former occasion, the court pronounced a decree without any regard to that annual sum of £100, the parties representing the congregation of the meeting-house not being before the court. The court reserved this matter in the following words :—"And it appearing to the court that an information is now pending in this court, at the suit of the same relators, respecting the meeting-house and premises in Strand-street, and respecting the property belonging to that meeting-house, the court shall pronounce no decree as to that portion of the trust fund for the present, and shall direct the same annual payment to be continued until the determination of such pending suits ;" and he (Mr. Moore) believed that the question which the plaintiff sought to raise would be that the defendant was excluded from the benefit of the statute by the last clause in that act, which enacted "That nothing therein contained should affect any order or decree pronounced by any court before its passing." It appeared that the Congregation of the Strand-street Meeting-house became entitled to the annual sum of £500 in this way. In the year 1698, Lady Loftus granted by deed, £500 to the ministers of Wood-street Meeting-house, and the name of that street was subsequently changed to Strand-street. The deed in question was lost, and no evidence was given of its contents ; but it appeared that in a few years after its execution the trustees transferred it to the general fund. In some

time after Sir Arthur Langford also gave a sum of £500 to the ministers of the same Meeting-house, and in this case the principal document was also mislaid, which consisted of a letter, and there was no evidence as to its specific contents. This grant was in the year 1710, and in the year 1718 Sir Arthur Langford died, and bequeathed a sum of £4000 to the trustees of the general fund, directing that £1000 of this amount should be placed to the separate account of the ministers of the Congregation; in consequence of which, the trust fund amounted to £2000, on which the interest £100 per annum was regularly paid to the minister of the Meeting-house. The question relating to this £100 a-year he (Mr. Moore) submitted was never decided, and he was sure the court would consider his client entitled to the benefit of the act as regarded it, and that the information should be dismissed.

Mr. Sergeant Warren, on the other side, contended that, in point of fact, the court had already decided the point now before the court, by the judgment which his lordship had already given, declaring that persons professing the Unitarian belief were not fit objects of, and not entitled to participate in, the general fund; and it was admitted that the trust funds created by the deed of 1710 belonging to the general fund.

Mr. Moore said he admitted nothing of the kind.

Sergeant Warren stated that it had been admitted, and gave it as his opinion that the question before the court was decided.

Mr. Napier, Q. C. having been heard on the same side, and Mr. Holmes in reply,

His lordship proceeded to give judgment. He said that as he understood the question, it rested upon this—whether or not he had concluded the point at issue in the Attorney-General

v. Drummond by his decree; and it was not disputed, but that if the matter was left open, the defendant would be entitled to the benefit of the 3d section of the 6th and 7th of Victoria. He (the Chancellor) had not decided this question, and he was of opinion that the defendant was entitled to the benefit of the statute. Certainly there was, in the commencement of his decree, a general declaration, that persons professing the Unitarian belief were not entitled to participate in those funds created by the deed of 1710; but the court guardedly abstained from pronouncing any decision regarding the £100 then in dispute.

ANATHEMA.—As for the use of excommunication in the Apostolic Church, it seems enough to say, that Jesus Christ himself did not pronounce an anathema against any one, but suffered himself as an anathema for the world; while the example of Paul may then only be pleaded as a guide for others, when those others are placed in the same position as that which was held by the apostle.

The act of anathematising is a very unseemly one for beings to perform who are so frail, erring, and sinful as men. Nor can any one plead an immunity from such a liability to mistake, as disqualifies man for being the judge of his fellow-man. And those who by their true holiness of character approach most nearly to such immunity, will, like the great Master whom they resemble, prefer blessing instead of cursing their brethren of mankind. It is an easy, though very wrong, thing to anathematise. Persons who are in the lowest grade of culture, easily surpass in this unseemly act men that are least disqualified to judge others. Ignorant zeal may outdo the knowledge of an apostle, and the sanctity of a seraph.—*People's Dictionary of the Bible.*

TO CORRESPONDENTS.

We regret we cannot find room in the present publication for an account of the Meeting of the "Irish Unitarian Christian Society." It occupies upwards of six pages. We expect to be able to publish it next month.

It is requested that all communications intended for insertion in the *Irish Unitarian Magazine* will be forwarded not later than the 10th of the preceding month (if by post, prepaid), to 28, Rosemary-street, Belfast.

THE

IRISH UNITARIAN MAGAZINE.

No. VIII.

AUGUST, 1846.

VOL. I.

OBJECTIONS TO UNITARIANISM CONSIDERED.

BY THE REV. W. GLENDY.

(Continued from page 214.)

THE next passage quoted is from Matt. iii. 16, 17, containing an account of what passed at the baptism of Jesus. “ And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the spirit of God descending *like a dove*, and lighting upon him: and lo, a voice from heaven saying, This is my beloved Son, in whom I am well pleased.” Now, what is the testimony of this unimpeachable and unimpeached witness? That Jesus was baptized of John, and when coming out of the water he saw the heavens opened, and the spirit of God descending in shape like a dove, and lighting upon him, and a voice from heaven testifying, This is my beloved Son. But what has this to do with three persons, a triune God, one substance, power, eternity? It is the imagination of the interpreter which converts a dove into a person, and tells us that these three are one God, equal in power and glory, for Matthew says no such thing. Who then disputes the testimony which he gives, or seeks to *add to it*? Not the Unitarian. He cordially receives, and gladly welcomes it, as the highest attestation to the glorious truth, that Jesus is the beloved of the Father—the Son of God—of that God and Father of whom he has said, “ My Father is greater than I.” Respecting, then, the main point which this witness is produced to prove—“ a triune God”—he is entirely silent. Nay, except there be more Gods than one, he proves directly the contrary; for Jesus is declared by a voice from heaven to be “ the beloved *Son of God*,” a separate and distinct being from that God of whom he is the Son.

The last quotation is from Matt. xxviii. 19; but as the baptismal formula is familiar to all, I shall not quote it. Like the former, it says not one word about three persons, or a three-one God. It simply states, that baptism is to be performed in the name of the Father, as first in glory, majesty, and greatness, who so loved the world that he gave his only-begotten Son for our salvation; and in the name of the Son, our Saviour, “ the author and finisher of our faith,” whom he has made to be both Lord and Christ; “ whom he has given to be head

over all things to the church ;" " for the head of every man is Christ, and the *head of Christ is God* ;" and of the Holy Ghost, " the Comforter, whom Christ promised his disciples that the Father, on his prayer, would send, after he had ascended into heaven, and by whom they should be endowed with power from on high." But what does this say about " three persons, a triune God, God the Son, in all respects equal to the Father." Matthew says no such thing ; but the Trinitarian can easily fabricate for him a spurious testimony, or father upon him his own interpretation of Scripture, as of equal authority with the language of the Evangelist. Besides, the context proves distinctly that Jesus is not God. He says expressly, " All power *is given unto me* in Heaven and on earth." Now, God can have no power or perfection *given unto him*, for in himself they all necessarily centre ; but Christ declares, all the power he exercises, both in heaven and earth, is a given, derived power, proceeding from some higher source. And he also declares, that with the same unlimited power, commission, authority, with which the Father had sent him, he commissioned his disciples, " As the Father hath sent me, so send I you." These are the clearest and best proofs of a Trinity, which men of so much learning and ability were able to collect from the word of God ; and the understanding of a child would easily perceive they prove no such thing, and it is also somewhat suspicious that they should commence their proofs with a forgery.

In speaking or writing of the tripartite God of the Trinitarian, it is impossible to avoid falling into contradiction and absurdity. You must not say there are three Gods, and yet you are obliged to speak of them " *as three, each of whom is God*,"—each acting towards the others as a separate, distinct God ; each distinguished from the others by " his personal properties," " his relations to the others," and to the human race. " A person is that which does personal acts ;" but *that which acts is a being*, and if intelligent, is a person ; yet, though we may say there are three persons, we must not say there *are three beings*, for this would be three infinite minds—three Gods. From these absurdities, the most learned, talented, and cautiously-guarded Trinitarian writers are not exempted. Dr. South, who, in point of learning, talent, and acuteness of mind, was inferior to no man of his day, on his reply to Dr. Sherlock, whom he charges with the heresy of three Gods, falls into this mistake. " My reason," says he, " for what I affirm, that three distinct, infinite minds or spirits, are three distinct Gods, is this : that God and infinite mind, or spirit, are terms *equivalent and convertible*." Apply this to his own belief : the Father is God, the Son is God, &c. Here, on his own showing, which, I confess, is to me satisfactory, God, and infinite mind being convertible terms, *there are and must be three Gods*. Again, quoting

from his opponent, who says, “ That it is the constant language of the fathers, that the Son is the substantial word and wisdom of the Father, and that this can be nothing else but to say that he is an intelligent being, or infinite mind.” “ *And he is so,*” adds Dr. South, “ *I confess;*” which confession he afterwards endeavours to quibble away. Now, here again it is admitted that the “ Son is an intelligent being, or infinite mind,” distinct from the Father and the Holy Ghost, and consequently we have three beings one being ; three infinite minds one infinite mind, three Gods, one God ! Can absurdity and contradiction go farther than this ?

Into similar contradictions the Westminster divines have fallen ; thus, Conf. chap. ii. they say “ the Father is of none, neither *begotten* nor *proceeding* ;” “ the Son is eternally begotten”—“ the Holy Ghost eternally proceeding.” The Father then, is underived—a *property* which belongs to neither of the other two persons ; and they have properties “ begotten, proceeding,” which belong not to the Father. Now, these are either perfections or imperfections. It must either be a perfection or an imperfection to be “ a father”—“ of none ” “ unbegotten,” &c. If perfections, neither the Son nor the Holy Ghost can claim these, and then they are not equal, nor the same—not God ; for all perfections centre in God. If imperfections, then three imperfect beings cannot make one perfect being—one God. “ The Son is of the Father begotten.” It is either a perfection or imperfection “ to be begotten”—“ born”—“ God and man”—have “ two distinct natures,” &c. These belong neither to the Father nor the Holy Ghost—and then, either they must be perfect, and the Son imperfect, or the Son perfect, and the other two imperfect—not God—not equal. This is equally true of the Holy Ghost “ proceeding from the Father and the Son.” Here, again, you have three separate, distinct beings, each possessing personal properties which belong not to the others, and *yet they are equal*—the same ; that is, three beings are one being—three Gods one God—or the Son is begotten of himself—and the Holy Ghost proceeds from himself ! It was these absurd and unscriptural opinions which gave rise to the nonsensical declaration of Bishop Beveridge—“ The Father is God and *something more* ; the Son is God and *something more* ; the Holy Ghost is God and *something more* ; and yet all three are one God and *nothing more*.”

Besides, we find from the Confession of Faith, these three persons entering into covenant with each other, and each performing his separate and distinct “ office ” in the “ economy ” of man’s redemption. The Father “ appoints,” “ anoints,” “ upholds,” “ calls to be mediator,” “ sends,” &c. &c. “ his only-begotten Son ” to be the “ prophet,” “ priest,” “ king,” “ head,” “ Saviour,” &c. &c. of his church, which neither of the other two persons do, or *can perform*. The Son ful-

fills the offices to which he is appointed, &c. &c. "by the Father's decree of election," "being made under the law, which he did perfectly fulfil, enduring most grievous torments immediately in his soul, and most painful sufferings in his body—was crucified, dead, buried," &c. &c. ; and thus they, "who are chosen in Christ unto everlasting glory," are redeemed by him; "neither are any other redeemed by Christ, effectually called, justified, adopted, and saved, *but the elect only.*" See Conf. chaps. iii.—vii; viii.—xiv. &c. The Holy Ghost unites them to Christ, applies his redemption, effectually calls, &c. &c. and this constitutes the offices in the covenant of grace for man's salvation, which he is to perform. Now, you cannot have a covenant except between different parties—beings possessed, too, of intelligence. Here, again, you have three very different beings, possessed of very different qualities—one, at least, of whom can suffer and die, though the other two cannot ; each of them acting distinctly different parts in man's redemption—each God. The Trinitarian covenant of grace proves, then, there must be three Gods. Again, there is one who chooses, appoints, anoints, &c. &c. offices which can only be performed by an intelligent being ; there is another thus qualified who executes the objects for which he is thus chosen—appointed ; and he, too, must be an intelligent being, for none other could do the work assigned ; and still a third is necessary, whose wisdom is manifested in applying, and making effectual what has been done by the other two. Here, again, you have three beings one being—each God—and the three Gods but one—or the equal absurdity of a being begetting himself, choosing, appointing, sending himself! I beseech the Trinitarian to ask his own conscience can such absurdities proceed from a God infinitely wise? No, no : they are the foolish inventions of men who have marred what God has made; and, carried away by the pride of human reason, prefer the contradictory jargon of a vain philosophy to the sober teachings of the Word of God.

The fact is, the doctrine of a Trinity, in whatever form it is professed, or attempted to be explained, when examined by the test of reason, must end in contradiction and obscurity ; and when brought to the standard of divine revelation, its language is unknown to the Bible. Nothing but a most woeful perversion of the Word of God can afford any terms suited to the purpose of the Trinitarian, and this of itself should be sufficient evidence that the doctrine is untrue. If there be anything which we would expect clearly revealed in the Word of God, it would be the God whose word it is—who must know how to place himself in a manner the most clear and distinct before the understandings of the beings he has formed, and from whom he claims supreme love, homage, and obedience. But to say, that, with all the

light of divine revelation which we now enjoy, we love, honour, and worship "a majesty,"—"we know not what," is a direct imputation on the wisdom and goodness of God—a plain contradiction of what God himself has said in holy writ—and of the repeated declarations of that son "who hath revealed him"—made him known—not shrouded him in the thick clouds of darkness and mystery. Had the Scriptures only said there is one God, without affirming who that one God is, there might, perhaps, have been some foundation on which, for the perversity of human ingenuity to speculate, as to the mode of his existence, in three, or if you will, in three thousand different persons, as either opinion would be equally reasonable; but when it is distinctly stated, that "there is *but one God the Father*;" and by Christ himself, that "the Father is the *only true God*," thus directly excluding the Son, and the Holy Ghost, from any partnership in Deity, the Trinitarian has no alternative but the rejection of these plain declarations of Scripture, or to adopt the doctrine of a plurality of Gods. If it is true that there is "*but one God the Father*," then neither the Lord Jesus Christ nor the Holy Ghost is the Father, and neither can be God; and, if what Christ affirms is true, that the Father is the *only true God*, then both must be false Gods—for there is only one true God. This is the language of Scripture—but such as the Trinitarian can neither hold nor believe. It is not true of his God. He can only regard it as erroneous and heretical; and as such he execrates and reprobates it when his fellow-Christians employ it as the declaration of their belief respecting God. The Unitarian is "fully persuaded in his own mind" that there is "*but one God the Father*," and "that he is the *only true God*;" but the moment he announces this as his faith, he is assailed as a "God-denier," a "soul-destroyer,"—one who "plucks the crown from the brow of the eternal"—"denies the Lord who bought him," and is refused the Christian's name, his character and hopes. And yet, what evil hath he done? Why he simply *repeats* and *believes* what the Lord Jesus Christ and his apostles had affirmed before him, and which they, too, must have believed, or else they were hypocrites. And suppose him to be in error, on whose authority does he implicitly rely, and who is it that has perverted him from the truth? Why, the Lord Jesus Christ and his apostles. He acknowledges no other head; he recognises no other guide. He is a heretic, because he says and believes what the Lord Jesus taught and practised when on earth, and refuses to acknowledge any other Lord or head.

On such grounds as these, we do reject the doctrine of the Trinity—of a God in three persons. Such language is not in the Bible, and cannot, therefore, be true respecting the God of the Bible.

Neither prophets nor apostles ever affirm this. The Lord Jesus Christ—"he who was in the bosom of the Father"—"he who knew him"—"he who revealed him"—made him known to his followers—has proclaimed it to be eternal life to know the Father as the only-true God, and himself as sent by the Father, thus contradistinguishing himself from the only-true God who sent him ; and, when here on earth he yielded implicit obedience and submission to his Father—made it "his meat and drink to do his will"—acted solely for his glory, and offered up prayer to him *alone* ; but never recognised or revealed any other persons who had equal claims to the service, or obedience of himself or his followers. We do, then, deny the claims of three persons to our worship. We hold the doctrine of a three-one God, to be a structure erected by human pride and folly, which we wish to see overturned and demolished. We seek to consume "the hay, wood, stubble" of man's invention—to remove the rubbish which has been heaped upon the blessed foundation, so long concealed from the view of the Christian worshipper, that to him there is but one God the Father. With us it is no cold negation—it springs warm, spontaneous from the heart. We delight to bask in the sunshine of this glorious and sanctifying truth—to love, obey, and rely upon him as our Father here; and, in the humble confidence of faith and hope, look to an eternity of inconceivable bliss and glory in his presence. It is not true, then, that we pull down, but establish nothing. Here is the pillar of divine truth, which we present to the Christian worshipper, instead of the pagan phraseology of a platonic philosophy, or the unintelligible jargon of metaphysical schoolmen.

Widely as we differ from the Trinitarian, with regard to the constitution and mode of God's existence, we differ, if possible, still more widely respecting his character. Now, it will be admitted upon all hands, that it is most important we should know the character and disposition of the Master whom we serve—wish to please—in order to serve him acceptably. But the character of God, like that of any other being, is formed by his conduct. It is what he does that proclaims what he is. The record of this, we have written by himself in his works, his providence and word. But there is another source, the Confession of Faith, which purports to be an explanation of God's dealings with man for his salvation, from which we must quote, in order to see the views of the Calvinistic Trinitarian respecting God's conduct—that is, his character.

(*To be continued.*)

ON THE PUNISHMENT OF DEATH.

(To the Editor of the Irish Unitarian Magazine.)

DEAR SIR,—As numerous petitions, for the abolition of capital punishment, are about being presented to parliament, and as I think you will find many excellent reasons adduced for its abolition in the article accompanying this, may I request you to afford it room in your next publication?

The article was written by my relative, Miss Martha Macdonald Lamont, and was originally published in Tait's Magazine for 1838,—shortly after the accession of her present Majesty to the throne.

I am, dear Sir,

Faithfully yours,

JOHN ROBERTS.

Collin House, 7th July, 1846.

The address of a few respectable women, of the middle class, to Her Majesty, Queen Victoria, on the subject of signing warrants for the execution of criminals.

MADAM,

So we must address you, with distance and respect; but our hearts overflow with feelings, which, at this moment, would rather prompt us to write as to a friend, on whom we bestowed our deepest pity. Why do we pity? you proudly ask. Because imagination depicts you to us as *signing a death-warrant*; and we shudder as we contemplate the image, *even in fancy*. We feel, that to us it would be as awful to write the word which should command the death of another, as to prepare to meet the King of Terrors ourselves.

* * * * *

How is life known to you, but by its vanities, its splendours, its pleasures, its comforts, and by the simple feeling—that it is dear to you? You know not that it would be dearer yet, if the means of existence had been dealt out to you day by day, in a scanty pittance from the hard hand of a taskmaster, until the soul of the slave had become yours; until, at last, when the pittance was refused, you would have been tempted to commit crime to prolong that life. How many thousands of such are there! Do they, degraded till reason is almost lost,—do they know what they do?

You know not how many thousands of your fellow-creatures are educated, trained, step by step, in vice, from the cradle to the prison, or the scaffold! To them, virtue, and honour, and immortality, are names unknown: life is the only good; and to grasp, in any way, aught that can give it value, or prolong it, is to them what is right. Do they, thus uninstructed, know what they do?

You know not to how many thousands in this land the Sacred Volume, which contains the commands,—“Thou shalt not steal; Thou shalt do no murder; Thou shalt not bear false witness against thy neighbour,” is a sealed book. Nor do you know how many, in the close and noisome lanes of crowded cities, remain pent up, to conceal either vice or wretchedness; and never seek the house of God, where they might hear those commandments. Are they, who break laws of which they are ignorant, guilty? Do they know what they do?

Think not we would lead you by casuistry to the opinion, that all vice springs from ignorance, or want of right reason,—that it should no more be punished than idiocy. Far from it. We know that the Just Ruler of this world has not left the vices of the ignorant unpunished, although a greater condemnation is pronounced on those who sin under the law; and we know that those who aspire to rule societies, must also humbly aspire to follow His great laws of justice. Dread responsibility! Do they understand those laws? When they say, Punish, have they asked why the Deity punishes? Have they looked into the whole constitution of nature, which shows that the object of His punishment is to make better? Have they looked into the intention of our holy religion, which says, “Leave time for repentance, that it may work newness of life”?

We ask not that the criminal should go unpunished; nor do we ask that he should be sent back into a society, which taught him only evil. We say only to him who would condemn, Let thy brother live; he knew not what he did; let him live, that he may know; let him live, that he may offend no more; let him live, that he may deserve freedom; let him live, that he may taste the bitterness of repentance, and the sweetness of hope; let him live, that he may teach others how great the wretchedness of vice, how great the mercy of God; let him live, that he may yet be happy, for life was given for happiness, and the vicious cannot have tasted it; let him live, because humanity pleads for mercy; let him live, because Christianity commands it.

Oh! may sentiments of piety and humanity become yet more deeply fixed in your heart!—sentiments of charity and pity for the poor, the wretched, the vicious, with whom, in the kingdom of spirits, where distinctions and titles are unknown, you must stand before the throne of judgment! Our prayers in sincerity and truth are ever yours.

Thus their address ends; unfit, indeed, to be presented to any royal personage; yet the appeal, made to one, may waken some Christian sentiments in the many. If we might add a word on this

subject, which is by women naturally regarded on the side of religion and feeling alone, we would remind our readers that Nero wept when first called on to sign a death-warrant ; and we would ask those who counsel adherence to the good old customs of past times, have they ever considered how much of the vast tide of vice that poured in on his soul, was owing to the breaking down of the barrier of natural feeling, which made that act so repugnant to him ? But, if it was odious even to a Pagan, what should it be to a young woman—a Christian—whose feelings must be a hundred-fold more keen, whose conscience a thousand-fold more enlightened ? The demoralizing effect of public executions on the masses, is of no account with legislators ; let, then, the womanly feelings, and the virtue of their sovereign be of some. What would now be the fame of Elizabeth, if, free from the bloody stains which rest on it, she had acted from the conviction, that to command the death even of the guilty, is forbidden by the Christian religion.

POPULAR FALLACIES OF TRINITARIANISM.

II.—TRINITARIAN FALLACIES CONCERNING REASON AND PRIVATE JUDGMENT.

ANOTHER fallacy of Trinitarianism consists in attempting to disparage reason ; while, at the same time, it is and must be constantly appealing to the use of reason. We would not say all ; but certainly many Trinitarians are fond of crying up mystery and down reason, in matters of religion. But he that runs down reason, under pretence of supporting religion in any form, is only like a man affecting to use the best means for preserving an edifice entire, while he is digging out its foundation. Take away reason, and what becomes of religion ? or what could any poor fellow get to say against reason, without some portion of it remaining with him ? But the truth is, no man wishes to run down reason any farther than it strikes against his own favourite opinion. Let that alone, or let reason be its humble slave, and she is a very good child, and everybody glad enough to press her into his own service ; none more so, than those that are the loudest in crying her down. Indeed, those pretended despisers of reason in religious matters only remind us of certain venders of quack nostrums, who, for their own ends, affect to cry down and discourage the use of certain common remedies, alleged to be dangerous, which yet they themselves, in a quiet way, are constantly making use of, and would cut but a sorry figure without. Reason, certainly, like every other mercy of God, is liable to abuse, and is, alas ! too often sadly abused by the bigotry, passion, and prejudice of man ; still reason is God's

best gift to man, and the man that despises it, despises everything he has got to make him a man, or to distinguish him above the beasts that perish.

Trinitarians speak much about what they are pleased to call “weak reason,” and “proud reason,” &c. Now, as to the *weakness of reason*, they might tell us also about *weak sight*. We all know, that, with the best eyes, and the best use of them, we are liable to mistake our way when we come upon strange ground, or fall into darkness or mist. But is this a reason why we should always distrust the use of our own eyes, and never use them but through certain men’s spectacles, or with certain men leading us? Every faculty we have is equally the gift of God; and we have no ground to distrust the use of any of his gifts more than another. Whatever faculties our Maker has given us, we have a right to use freely; and better reason to trust to the use of them, than to the gratuitous assumptions of any man, or set of men, that are bold enough to disparage our Maker’s bounty. We never can be wrong in using freely what He has given us, if we only use it *honestly, in moderation, and in humble dependence upon His divine blessing*; and this, of course, is always to be understood, as without this, it were not use, but abuse. To suppose that He has given us any faculty, calculated to deceive us, however honestly and conscientiously we may use it, were an infamous libel upon Almighty goodness. Besides, how are we to “search the Scriptures,” and “prove all things,” as the Scripture requires us, if we have not reason or judgment capable of such a task; or if our reason be naturally so weak and worthless, that we dare not trust its decisions, however well we may strive to use it, with the help of God, in searching and proving?

But still more; even this very distrusting of reason, which they would advise, supposes an act of the mind, which can never take place without the use of reason,—so miserably weak and absurd is the common Trinitarian, Papistical, and Puseyite clamour against reason, and about distrusting the use of our reasoning powers in matters of religion,—a thing which can never be done, without a certain use of, and trusting to, the very thing we are required to distrust. No man can either give or refuse his assent to any proposition, without some motive or use of his reason, right or wrong, in doing so. What are all Trinitarian writings intended for;—what are all the Oxford Tracts put forth for, but to influence the minds of men, and induce them to use their reasoning powers, in inquiring into, and deciding upon, the matters contained in those writings and Tracts; or, in other words, to persuade men to a belief of the doctrines contained in them, by a process of reasoning, upon which every reader is expected, in the first place, to exercise his judgment, and determine for

himself? Does the Puseyite Tractarian, then, not reason and appeal, like other men, to private judgment, to decide upon the truth of what he alleges? Or does he expect me at once to give up my present views, and fall in with his own, without any thought, or exercise at all of my reason, to judge of what he says? Most assuredly he expects me to use my reason, to judge and decide with himself. There can be no doubt of this, whatever he may pretend to. "*I believe in the priests and Mother Church,*" is a prime article in his creed; in believing which himself, and in trying to make others believe, along with him, he depends as much upon private judgment, as I do, in believing any article in my creed. Where, then, does he stand, with his continual hollow growl against reason and private judgment—the very thing he is constantly appealing to the use of—and cannot proceed a hair-breadth without its decision, more than I?

But the fact is, when they speak about the *weakness of reason*, they do not mean *their own* reason, but the reason only of those that differ from them. The notion of a Trinity is as pure a deduction and result of a certain use of the reasoning faculty, as any that could be named,—a deduction that never could have been arrived at, nor ever so much as seriously thought of, without a peculiar use of the reasoning faculty of every one that has come to be of such way of thinking and believing. And as long as one uses his reasoning powers to support that doctrine, there is no word of the weakness of his reason. But let one of a different mind employ his reason to oppose the doctrine, and then it is, and then only, that we hear of the weakness of reason, and of his being one that trusts in his own understanding,—in arguments drawn from "*weak carnal reason,*" and so forth,—a plain proof that, by weakness of reason, they never mean their own reason, but the reason only of those that differ from them. Now, as to whether their reason or ours be the strongest, we will not stand to dispute with them, but leave our arguments to speak for themselves.

In like manner, when they talk about the *pride of reason*, it is not that they mean any pride in *themselves*, but only in those that differ from them; and in this way they show *their* humility. But as to Protestant Trinitarians bandying such a charge, we fling back their charge of pride of reason, and remind them, that *Trinity* and *Transubstantiation* are both of the same origin, and depend upon the same authority; and it is precisely the same pride of reason in them to reject the latter, that it is in us to reject the former. Luther, Calvin, and Knox—their own acknowledged leaders—were all guilty of the same pride of reason, when they each set up his own private judgment in opposition to the combined authority of the whole Romish hierarchy. Did they work any miracles? or had they any heavenly commission

to use their own private judgment more than we? If not, pray upon what authority are we arraigned, and denied the free, unfettered use of our private judgment more than they? Protestant sects, splitting hairs, and everlastinglly dividing from one and another, and from the whole world, have little cause to talk about pride of reason—and verily, it ill becomes them. Let them at once throw up their own private reason, with all their little intestine disputes, and cordially join hands with their Puseyite brethren, in humbly going back to the Church of Rome, and the implicit faith of their forefathers; and then they may, with some show of decency, complain of the pride of reason of those that differ from them, or who will not, like them, in profession at least, altogether discard their own weak reason in matters of religion, and implicitly give in to the *infallible reason of Mother Church*. In this way, and this alone, they must act, before they can expect us to pay any regard to their complaints about pride of reason, save only to expose to the world their true character, of hollow sophistry, of bigotted arrogance, and unblushing hypocrisy.

I appealed before to the case of little children, so much commended by Jesus, as a type of the character of his true disciples; and here I will speak of them again. Those of whom Jesus says, “Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of Heaven;” these, I say, cannot be charged with pride of reason. It is for the very absence of this that Jesus so speaks of them, and commends them as an example for others to imitate. Now, after knowing their earthly father, when these little ones first hear of “one God and Father” in heaven, what is their simple unbiassed belief concerning him, and what does it continue to be, when left to themselves, without the sophistication of any party? Is it Trinitarian or Unitarian? Most assuredly it is Unitarian, as I know it to be from my own certain experience. When these simple unsophisticated ones both hear and read “that there is *but one God and Father of all*,”—when they are allowed to sit at the feet of Jesus and hear his simple, but sublime words, teaching them to pray, saying, “Our Father, which art in heaven,” &c.—and when they hear himself praying, saying, “O my Father, if it be possible let this cup pass from me; nevertheless not my will, but thine be done,”—and again when they hear him praying to his Father for his disciples, saying, “This is life eternal, that they might know *thee, the only true God*,” and saying again to his disciples, “I ascend unto *my Father and your Father*, and to *my God and your God*,”—what else, I say, could they learn from all this, but what they do learn, simple Unitarianism? Supposing it possible for their young minds to imagine such a thing as the Trinity, what could they learn of it from such language, or what other notion could they learn from Jesus of the

unity of his and their heavenly Father, than what they have already of the unity of their earthly father? Certainly none whatever. Now, whether Jesus himself, or the greatest Trinitarian, ancient or modern, be the truest and best teacher, is a question simple enough for the humblest reason to answer.

The Bereans of old were commended as “more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily whether things were so,” (Acts xvii. 11); that is, they are divinely commended as noble for using their own private judgment, to search the Scriptures and decide upon the doctrine of *inspired Apostles*, whether they could find it agreeable to Scripture, or not. But the moment we venture to use our private judgment, in searching the Scriptures whether the modern self-styled orthodox things are so, and if we cannot find them exactly so, that moment, so far from being commended by them as noble, we are fiercely assailed and branded by them as impious heretics, setting up our proud rebellious reason against the truth. However strongly we may profess our faith in Jesus as the Christ, the Son of the living God, however highly we may venerate his sacred character, and however cordially and sincerely we may own and honour him as our Lord and Master, and honestly strive to follow his bright example, his heavenly teaching, according to the light which God has given us, in daily seeking and relying upon his divine aid,—if we do not at the same time unreservedly surrender our own judgment to certain fellow-men, confessedly as fallible as ourselves, and implicitly give in to their metaphysical, and mysterious, incomprehensible notions concerning Jesus—notions which seem to us, so far as we can conceive of them, to be at war alike with reason, and with the first truth of religion—the unity of God—in short, if we cannot do violence to our own conscience, screw down our reason to their reason, and implicitly believe as they believe, it is all for nothing, and worse than nothing; we are at once denied the name of *Christian*—we are persecuted and branded as “*God-dishonouring, pestilent heretics*,” “*infidels and Socinians*,” &c. Are not these the very epithets they delight in constantly heaping upon us? And is it wonderful that instead of being convinced by such mockery of argument, we are utterly disgusted and scandalised at it, as the very scum of bigotry—the nauseous missiles of the arch-enemy of truth? We should think ourselves unworthy the name of men, were we ever to give in to, or acknowledge the righteousness of such a mode of warfare.

T. G.

SELECTED POETRY.

SONNETS.

BY WILLIAM WORDSWORTH.

I.

IN due observance of an ancient rite,
 The rude Biscayans, when their children lie
 Dead in the sinless time of infancy,
 Attire the peaceful corse in vestments white ;
 And in like sign of cloudless triumph bright,
 They bind the unoffending creature's brows
 With happy garlands of the pure white rose ;
 This done, a festal company unite
 In choral song ; and while the uplifted cross
 Of Jesus goes before, the child is borne
 Uncovered to his grave. Her piteous loss
 The lonesome mother cannot choose but mourn ;
 Yet soon by Christian faith, is grief subdued,
 And joy attends upon her fortitude.

II.

The world is too much with us ; late and soon,
 Getting and spending, we lay waste our powers ;
 Little we see in nature that is ours ;
 We've given our hearts away, a sordid boon !
 This sea that bears her bosom to the moon ;
 The winds that will be howling at all hours,
 And are up-gathered now like sleeping flowers ;
 For this, for everything, we're out of tune ;
 It moves us not. Great God ! I'd rather be
 A Pagan suckled in a creed outworn ;
 So might I, standing on this pleasant lea,
 Have glimpses that would make me less forlorn ;
 Have sight of Proteus rising from the sea,
 And hear old Triton blow his wreathed horn.

OUTLINES OF THE HISTORY OF PRESBYTERIANISM, IN
IRELAND.

BY THE REV. H. MONTGOMERY, LL.D.

(Continued from page 209, No. VII.)

CHARLES II. entered London, and ascended the throne of his Ancestors, on the 29th day of May, 1660. Exhausted for upwards of sixteen years, by civil wars, the contentions of rival sects, the intrigues of ambitious statesmen, and the outrageous despotism of military leaders, the entire Nation rejoiced in the prospect of established order, under the sway of a legitimate Monarch, trained in the school of adversity, and well aware of the dire calamities which the obstinate exercise of arbitrary power had inflicted upon his Father. All parties and all sects expected to see their rights secured and their interests promoted, as none had openly opposed the "Restoration;" but the Presbyterians calculated on receiving special favor, as having been the steady opponents of Cromwell's usurpation, and the principal agents in smoothing the ascent of Charles to the throne. Nor were these the sole grounds of their reliance. They depended still more upon the strictly orthodox education which the young King had received, in Scotland, under the great Lights of their Church, and the public formalities with which he had *twice* subscribed "The Solemn League and Covenant," for the "extirpation of Popery and Prelacy." But, like the Bourbons of France, in our own days, as an eloquent Writer has forcibly expressed it, Charles, "in his adversity, had learned nothing, and forgotten nothing." On the contrary, he entered upon the possession of power with as exalted notions of the kingly prerogative, both in Church and State, as had been entertained by any of his Predecessors; whilst, owing to the exhaustion of the Nation, the jealousies of parties, and the failure of "The Great Rebellion," he clearly foresaw that he was not likely to encounter any formidable opposition to his arbitrary will. As to the influence of his Calvinistic education in Scotland, it was precisely what every man of common sense might have anticipated. Four or five Sermons on Sunday—Lectures and Expositions during the other days of the week—"long prayers," morning and evening—"half-mile graces," at meals—gloomy faces at all times—and an impertinent *surveillance* upon his private pursuits—all those, naturally and effectually disgusted him, not only with Presbyterianism, but even with all religion; and, as the slave hates his task-master, so did Charles abhor his spiritual tyrants and their Church. He became, in fact, what thousands have become under similar training, an infidel, a scoffer, and a profligate—ready, without *any* religion, to *profess* whatsoever faith might be most convenient, and to persecute all sects

that dissented from the Creed which he condescended to patronize. We do not, indeed, require the light of *History* to show us the evils of what has been miscalled “religious training”—that is, the inculcation of gloomy Sectarian dogmata, the enforcing of an insincere profession, and the representing of religion as unfriendly to the natural and innocent enjoyments of life; for, we have all known, in our own day, the melancholy results of such mistaken efforts, in the deplorable misconduct of those who have revenged themselves for the unreasonable restraints and ascetism of early years, by the irreligion and profligacy of their after lives. No one, therefore, can be surprised, that Charles escaped, at once, from the Calvinism of Scotland, and the salutary restraints of all religion; or that, having been tormented with cant, and forced to become a hypocrite, he should, without scruple, have violated his twice-sworn adherence to “The Solemn League and Covenant,” and thrown himself into the open arms of that very Prelacy which he had pledged himself “to extirpate!” Nothing can be more absurd, than to expect honesty towards man, from him who has been previously made dishonest towards his Creator. I have no sympathy, therefore, with those who so loudly clamour against Charles for his violation of “The Covenant,” for his ingratitude to Presbyterians, or even for his crimes. He was doubtless a profligate man and a bad Sovereign; and, I have no desire to palliate those private and public offences which he might have avoided: but, I sincerely believe, that many of his most glaring violations of private decency and public liberty, had their origin in his “Scotch training,” which caused him to dislike all religion, and specially to abhor Presbyterianism. As to the King’s “ingratitude towards Presbyterians,” I cannot comprehend it. They supported him out of no regard for his person, or for the promotion of either civil or religious liberty. On the contrary, they were guided by unmixed selfishness and religious intolerance; and having Charles sufficiently “trained,” as they believed, to be their mere slave and instrument, they calculated on holding under him all the offices and emoluments of the State, and obtaining the complete establishment of Presbyterianism as the religion of Great Britain and Ireland, to the entire extirpation of Popery, Prelacy, and every species of Dissent. To talk of gratitude, therefore, for a support which was purely selfish, and utterly devoid of any one principle of public virtue, is eminently absurd. Charles knew them thoroughly: he remembered the gloomy thraldom in which they had held him: and he dexterously employed them for the promotion of his own selfish objects, precisely as they designed to render him subservient to theirs. No gratitude, therefore, could be fairly claimed on either side; for both parties were playing a purely personal game—the one, to gain a throne; the other, to

obtain a monopoly of civil power, and to secure the intolerant ascendancy of their Church. In this game, the King was conqueror. He ascended the throne without compact or condition of any kind: and, knowing the intention of the Presbyterians to use him as their instrument, he, not unnaturally, threw himself into the arms of the Episcopilians, who had been the persevering friends of his unfortunate Father.

I freely admit, however, that although the Presbyterians had no claim of gratitude upon Charles, they had an unquestionable right to justice at his hands: and, assuredly, no remembrance of the unequalled treachery of the Scotch Army in selling his unhappy Father to the English Parliament—and no recollection of the irksome restraints which they had more recently imposed upon himself could, in any degree, palliate the shocking atrocities committed, under his sanction, during the first ten years of his reign, by his brutal officers and soldiery, in his iniquitous crusade to force Episcopacy upon a reluctant nation. Neither was his treatment of the English Presbyterians and Independents much less revolting—*two thousand* of the ablest and most pious Ministers of the Land being ejected from their Livings by the infamous “Act of Uniformity,” in the year 1662; and all public worship being prohibited, under the severest penalties, unless performed according to the rites and ceremonies of the Church of England. Even in private houses, the assembling of more than five persons for religious exercises, entailed the penalty of imprisonment, confiscation of property, or banishment.

In Ireland, where the accession of “a Covenanted King” had awakened sentiments of the liveliest satisfaction amongst the Presbyterian inhabitants, their rejoicing was speedily changed into mourning. At first, indeed, they had grounds of hope; for, when two Ministers proceeded to London, they obtained the singular favor of an audience, “through the good offices of Sir John Clotworthy and Mr. Annesley, and were permitted to lay before his Majesty their claims upon his gracious protection, on the score of their known attachment to his Royal House, as evidenced in their early protest against the usurpation of Cromwell.” The two Brethren thus favoured were William Keyes, of Belfast, and William Richardson, of Killileagh, whose account of the transaction has been thus recorded. “Mr. Annesley read the Address, and the King looked with an awful, majestic countenance upon them: yet, he gave them good words, owning the Ministers of Ireland’s loyalty in the time of the Usurpers, and promising his royal protection, in the time to come. He bid them not fear; for he had appointed a Deputy for Ireland who would prove their friend; and concluded by promising to give Lord Robarts his commands concerning them.”

But, in those days, the promises of Kings were exceedingly evanescent ; and it is very probable that Charles forgot the whole matter before the happy messengers returned to Ulster. He did not neglect, however, to issue a Royal Ordinance for the complete re-establishment of Episcopacy, with all its former privileges and powers ; and, immediately afterwards, he re-instated all the Bishops whom Cromwell had deposed. Bramhall, already known as the inveterate enemy of Presbyterians, he made Primate of all Ireland ; and, the celebrated Jeremy Taylor, he inducted to the See of Down and Connor. In the mean time, Lords Justices were appointed to govern Ireland, who, at the instigation of the Bishops, issued a Proclamation “ forbidding all unlawful Assemblies, and directing Sheriffs and other officers to prevent or disperse them.” This Proclamation was specially directed against the holding of Presbyteries ; and, having had the King’s promise of protection, as already stated, four Ministers proceeded to Dublin, to remonstrate with the Government, on this infringement of their rights. Two days in succession, they were called before the Privy Council ; but only to be mocked and reviled by several Bishops and other members ; and consequently they returned without redress. This, however, was only the beginning of troubles ; for, almost immediately after their return, Jeremy Taylor, summoned all the Presbyterian Ministers in his Diocese, to attend his Visitation, at Lisburn. Knowing his great eminence as a Scholar, and having some hope of his moderation, they deputed three Ministers to wait upon him, in order to show, that as Presbyterians, they could recognise neither episcopal authority nor ordination. He received them haughtily, and sneered at their plea of “ conscience, which a Jew or a Quaker might use ;” but advised them, if determined not to submit, to absent themselves from the Visitation. Immediately afterwards, however, he declared their Parishes vacant, to the number of thirty six ; and proceeded to appoint persons episcopally ordained to officiate in their Churches. The other Bishops speedily followed the bad example of Jeremy Taylor ; so that, in a short time, *Sixty One* devoted servants of God were summarily ejected from their dwellings, and houses of worship, because they would not violate the dictates of conscience ! Nay, they were even precluded from preaching publicly in *any* place ; and were compelled to instruct their affectionate people from house to house, and sometimes, during the darkness of night, in larger numbers, amongst the glens and wilds of the country.

Most heartily do I venerate those admirable men, who not only sacrificed comfort and subsistence for the sake of conscience, but even jeopardized their liberties and lives, in times of such intolerance and tyranny. I can almost forgive their own former persecutions of episcopalians, catholics, independents, and anabaptists, in honor of their

glorious firmness and integrity: and, yet, I cannot suppress my wonder that men who, themselves, attached such high and just importance to Christian principle and honest profession, could have failed to admire in others the ennobling qualities which adorned their own characters! How strange are the inconsistencies of erring mortals! How wonderful to find, in the self-same individual, a persecutor and a martyr—a man eager to ruin his brother for being honest enough to keep “a good conscience,” and yet ready to endure any personal suffering, rather than sacrifice his own! Such anomalies, in human nature, however, are by no means uncommon. At this moment, in what is miscalled “The *Free Church of Scotland*,” we have an illustration on an extended scale—where five or six hundred Calvinistic Ministers command our admiration on account of their magnanimous worldly sacrifices, in defence of what they consider Christian Liberty, whilst they are practically rivetting additional fetters upon themselves and their people; and, whilst, only two years ago, they disgracefully exerted all their energies to abet the actual robbery of the Non-subscribing Presbyterians of Ireland, for having peacefully seceded, *like themselves*, from an older Church, in whose communion they could no longer conscientiously remain!

We ought not, however, to be so much surprised at witnessing some melancholy inconsistencies amongst frail and sinful creatures, as we should rejoice that, on great emergencies, so many noble and honest spirits are generally to be found, ready, at all hazards, to vindicate the rights of conscience. Persecutions, like fire, purge away the dross, and leave nothing but the sterling ore behind; and, happily, in the year 1661, there was much gold and little alloy amongst the Presbyterian Ministers of Ulster. Whilst *Sixty One* upright Pastors nobly “maintained the profession of their faith without wavering,” only *Seven Ministers* and *Two Licentiates* conformed to the episcopal Establishment. These had all come from Scotland, pledged Presbyterians and sworn Covenanters; but, they cast their vows to the wind, renounced the Covenant, received prelatical ordination, and became members, or rather slaves, of that very Church which they had, by repeated vows, solemnly pledged themselves to extirpate! And, yet, this melancholy exhibition of human frailty does not reflect so much disgrace upon the nine unprincipled men who became the victims of strong temptations, as it does upon the entire system of bribes and penalties, in the concerns of religion. In the sight of God, the seducer is worse than his erring victim—the suborner of perjury is more profligate than the low wretch who swears falsely for gain—and all the Creed-bound Churches which have produced, and are producing, thousands of dishonest Ministers, under the vain plea of promoting uniformity of faith, lie under in-

finitely more culpability, than the miserable creatures whom they have bribed or terrified into the sacrifice of conscience, for the sake of worldly interest or convenience. That such a system of unrighteous temptation should have existed, in times comparatively dark and barbarous, is more a subject of regret than surprise: that it should still continue to exist in our own days, when knowledge and liberty are marching hand in hand for the blessed diffusion of social improvement in all temporal concerns, is not only a subject of regret but of deep humiliation. Better times, however, are assuredly coming—times in which men will be valued for their worth and not for their creed—in which Christian integrity, though possibly associated with theoretical error, will be more honoured than time-serving dishonesty, although it may be connected with the ostentatious profession of theoretical truth! Blessed be God, there have still been some upright spirits, even in the worst of times, to keep alive the vestal flame of Christian Liberty; and I do not venerate the memories of such men the less, because at many other times, as well as in the days of Charles II. they were Calvinists and Trinitarians. No: let honor ever be accorded, where honor is due; and let us never forget to cherish “the immortal memory” of those excellent and intrepid Ministers, to whose fortitude amidst all the perils of a restored despotism, we probably owe the very existence of a Presbyterian Church, in Ireland, with all its train of social improvements, at the present day.

Generally speaking, the deposed Ministers, like the early apostolic servants of God, “continued in the exercise of fellowship and doctrine, in the breaking of bread from house to house, and in prayer.” By such wise and moderate proceedings, they at once sustained the zeal of their friends, and blunted the weapons of their enemies. But, there were not wanting some bolder and more ardent spirits who scorned the tameness of mere “passive resistance,” and openly denounced the errors and the tyrannies under which they suffered. These intrepid young Ministers were Michael Bruce, of Killinchy, (already mentioned,) John Crookshanks, of Raphoe, and Andrew M‘Cormick, of Magherally, near Banbridge. Determined “to cry aloud and spare not,” so long as the arm of power was not actually laid upon them, and to have the means of escape to Scotland prepared, in case of emergency, they went from place to place, assembled multitudes, some times by night, and some times by day, in the valleys, and on the mountains, whom they animated with their own spirit, and filled with a noble disdain of tyranny and oppression. Crowds followed them, in all directions; and although the older and graver Pastors censured their rashness and indiscretion, I feel persuaded that their exertions eminently contributed to keep alive the zeal and sustain the integrity of the people. Eventually, as they had anticipated, they

were compelled to fly into Scotland where they joined the ranks of the Presbyterian Army, then struggling against all the power of England, to prevent the re-imposition of Prelacy upon the Scottish nation. Crookshanks and McCormick were slain; at the disastrous battle of Pentland, in the year 1666: Bruce was afterwards made prisoner, conveyed to London, and confined for several years; but, eventually, he was restored to his ardent friends in Killinchy, where he exercised a most successful ministry, in the midst of universal esteem. Of this eminent man, though blaming his excessive ardour, *Adair*, his co-temporary, thus honourably writes—" He was a person singularly gifted, truly zealous and faithful, peaceable and orderly in his temper and conversation, and, in his whole way, a very Nathaniel—a truly godly and worthy brother." To "the good seeds" of Christian Liberty and Integrity sown by this excellent man, I can clearly trace the abundant harvest of righteous Independence which blessed Killinchy, in the year 1835, and enabled its present Pastor and his honest, intelligent, numerous Congregation, to disenthral themselves, forever, from the tyrannical yoke of the General Synod of Ulster! So true is it, under God's gracious Providence, that if, in faith and trust, "we cast our bread upon the waters, we shall find it after many days."

(*To be continued.*)

NOTICES OF BOOKS.

The Westminster Review. No. LXXXVII. Dec. 1845. London : SAMUEL CLARKE, Pall-Mall East. 8vo.

IT is not often that a work so small in size as our Magazine, can afford space for strictures upon the popular literature, and especially the periodical literature of the day; but a phenomenon so remarkable as the appearance of two articles upon religious subjects—and both of them conceived in a candid and liberal spirit—in a work usually devoted to political, scientific, and economical questions, ought not to pass unnoticed. In the present number of the *Westminster Review*, there is an analysis, extending to upwards of 50 pages, of the life of the late Rev. Joseph Blanco White, edited by our friend the Rev. J. H. Thom, of Liverpool. The author of this article is understood, and almost avowed by the initials at its close, to be one of the real ornaments of the University of Oxford—one whose attainments do equal honour to English science and to English theology. He does ample justice to the subject on which he has exerted his pen in the paper now before us. Though no heretic himself, he does not shrink from honouring the friends of the closing scene of Blanco White's pilgrimage, who were so; nor does he refrain from bestowing the tribute of just approbation on the many talents and virtues which

graced the character of that remarkable man, though somewhat more than a heretic, in the sense usually attached to the word heresy. The appearance of such an article, from such a pen, and in such a work as the *Westminster Review*, we regard as a slight but expressive sign of the times. Equally pleased we are with the paper on "German Theology," and the "Priest Rongé," which is found in the same number. It contains some sound and valuable strictures on the good and evil of the Rationalistic Schools in the land of speculation; and a very lively sketch of the life and labours of the master spirit of the New Reformation in Germany. The article will well repay an attentive perusal; and such of our readers as have an opportunity of referring to it will find their curiosity rewarded. If we mistake not, the initials at the close of this paper assign it to the pen of an English Unitarian divine, well known for many meritorious labours, and at present engaged in an undertaking from which we anticipate much advantage to the Christian Church.

When we see the readiness with which papers speaking highly of the characters and principles of Arnold, of Channing, of White, of Rongé, are admitted into the popular literary journals—the willingness with which they are read, and the eagerness which continually asks for more of the same species of mental food—we cannot but think that a time is coming, or is already come, in which the two ancient parties of all-rejecting scepticism, and all-believing, or at least all-professing Orthodoxy which, a short time ago, seemed to divide the reflecting world of England between them, must be content to take their place beside, if not beneath a third—which holding fast to the great fact—the most important in the history of the human race—that God hath given to man a revelation of his will—yet allows free scope to the legitimate exercise of the human mind, and views the truths of reason and of inspiration, as forming one harmonious whole. Of this tendency of the British mind, we have an indication, by no means, however, a solitary one, in the present number of the *Westminster Review*.

INTELLIGENCE.

A M E R I C A N.

— BROOKLYN.

AT this place, which is a quiet and beautiful village, the Unitarians occupy the ancient church. This was the early field of labour of the Rev. S. J. May, whose name is still held in affectionate remembrance. The building has been recently remodelled and renovated, by which it has been greatly improved as a place of worship. Rev. Herman Snow is their present pastor. Under his preaching, a new and deeper interest, we believe, has been excited

in the cause of pure and undefiled religion. On Sunday, the church, considering the population of the place, was well attended; and the Sunday-School, which was re-opened on that day, for the season, was more encouraging in point of members, than at any former period. Addresses were delivered by the agent of the Sunday-School Society, to the parents, teachers, and pupils; a collection was taken in aid of the Juvenile Library, and a lively interest manifested generally in the proceedings of the day, and the welfare of the Church, and the Sunday-School.

HARTFORD.

On the following Wednesday, 22d ult. we were present at the Dedication of the new Church, at Hartford. This beautiful building was designed by Le-fevor, of New York. It is constructed of Connecticut freestone, and in its style of architecture is of the ancient Gothic order. Every part externally and internally, is in perfect keeping; chaste in all its proportions, designs, and finish. The windows are of stained glass—amber coloured—the effect of which is highly pleasing. It contains 100 slips or pews, and will seat, comfortably, four or five hundred. It was highly satisfactory to learn that seventy-two of the one hundred slips had been taken before the day of installation. The Society, therefore, may now be considered as permanently established.

On the morning of the Dedication, the house was early and well filled, and the audience manifested that deep attention which the harmony, solemnity, and interest of the services were so well calculated to inspire.—The following was the order of services:—1. Introductory Prayer, by Rev. C. Farley, Norwich, Conn.; 2. Reading of Scriptures, Rev. R. Ellis, Northampton, Mass.; 3. Prayer of Dedication, Rev. F. T. Gray, Boston; 4. Sermon, Rev. Joseph Harrington, Pastor elect of the Society; 5. Concluding Prayer, Rev. H. F. Harrington, Albany, N. Y. The text of the discourse was from 2d Chron. vii. 16: “For now have I chosen and sanctified this house, that my name may be there for ever.” After an appropriate introduction in reference to the place and the occasion, the subject chosen by the preacher was Christian unity, in preference to any other more controversial. Unity of feeling and sentiment, and not of belief, was insisted upon as the only basis of Christian union compatible or consistent with the Protestant doctrine of the right of private judgment, and the Bible as the only rule of faith and practice. Connected with this leading thought was introduced a statement of the leading doctrines of Unitarians, and forcibly contrasted with those of other Protestant denominations; and the discourse was closed by a solemn consecration of the Church to sacred purposes, henceforth to be known as the “Church of the Saviour.” An

anthem, two original hymns, composed for the occasion by ladies of the Society, and other select pieces, were sung by a large choir, assisted by Mrs. Jameson, which added much to the interest of the occasion.

Installation.—On Thursday, the Rev. Joseph Harrington, formerly of Chicago, was installed as Pastor of the First Unitarian Congregational Society in Hartford. The Council assembled at the house of James H. Wells, Esq. Rev. Dr. Peabody, of Springfield, Mass. Moderator; and Rev. Rufus Ellis, of Northampton, Scribe. The proceedings were in strict conformity with ecclesiastical usage, and the candidate produced satisfactory evidence of his call and ministerial qualifications and standing.

On proceeding to the church, it was found more crowded than on the previous day. A very intelligent and attentive audience were present. The services were in the following order:—Introductory Prayer, by Rev. Herman Snow, Brooklyn, Conn.; Reading of the Scriptures, by Rev. F. D. Huntington, Boston; Sermon, Rev. Dr. Putnam, Roxbury; Prayer of Installation, by Rev. Chandler Robbins, Boston; Right Hand of Fellowship, by Rev. H. F. Harrington, Albany, N. Y.; Charge, by Rev. Dr. Gannett, Boston; Address to the People, by Rev. R. C. Waterson, Boston; Concluding Prayer, by Rev. F. A. Farley, Brooklyn, N. Y.; Benediction, by the Pastor. The music, consisting of anthems, hymns, and select pieces, as on the previous day, was of a high order.

The discourse by Dr. Putnam, was from the text, John xvii. 19:—“That they also might be sanctified through the truth.” The leading idea of the sermon was, that as character is formed by ideas or truths, so if we would know the truth we must seek it at the fountain head. The Gospels contained the teachings of the Master. Any doctrines not inculcated by Jesus, not found in the Gospels, might be learned, metaphysical theories or ingenious and valuable speculations, but they were not *Gospel* truths. To this test were brought some of the principal doctrines of the popular theology, and were found wanting. This was followed by a powerful and glowing exhibition of the true doctrines of the great teacher, as found in the Gospels, which, the preacher insisted, must be sounded to

their depths, if we would adequately comprehend the sublime and sanctifying doctrines of the Gospel. It was an able and truly evangelical discourse.

The Right Hand of Fellowship, as given by his own brother to the Pastor elect, was warm, affectionate, and touching. There was scarcely a dry eye in the house. The Charge by Dr. Gannett, was unusually pungent, solemn, and impressive. The Address to the people, by Rev. Mr. Waterson, was full of good thoughts and wise counsels, and all the services were unusually appropriate to the place and the occasion, and must have left a deep impression on all present.

WORCESTER.

Ordination.—The Rev. Edward E. Hale, of this city, was ordained as Minister of the *Church of the Unity*, a newly formed church in Worcester. The services on the occasion were highly solemn, impressive, and interesting. They were performed by the following gentlemen, members of the ordaining council, viz.:—Introductory Prayer and Reading of the Scriptures, by Rev. F. D. Huntington, of this city; Sermon, by Rev. S. K. Lothrop; Prayer of Ordination, by Rev. C. Lincoln, of Fitchburgh; Right Hand of Fellowship, by Rev. J. Weiss, of Watertown; Charge, by Rev. Ephraim Peabody, of this city; Address to the People, by Rev. Mr. Hill, of Worcester; Concluding Prayer by Rev. Mr. Hall, of Providence; and Benediction by the Pastor. Two appropriate hymns, written for the occasion, were sung by the Choir of the Society.

On the close of the services, the members of the Society, and of the sister Society in Worcester, the members of the Ordaining Council, and a large number of the numerous auditory, by invitation of the Committee, proceeded to Brinley-Hall, and sat down to a handsome collation, provided for the occasion, at which the Hon. Judge Merrick presided.

IRISH UNITARIAN CHRISTIAN SOCIETY.

ON Sunday, the 10th inst. the anniversary sermons, on behalf of this society, were preached in Dublin, by the Rev. WILLIAM JAMES, of Bristol,

—the first, from 1 Cor. xiii. 6,—"Charity rejoiceth in the truth;" and the second, from Matt. xi. 29, and John xviii. 37,—"Learn of me." "For this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice." The truly admirable discourses of the Rev. gentleman, advocating, as they did, the cause of Unitarian Christianity as the cause of gospel truth, and enforcing the duty of Unitarian Christians to avail themselves of all the means and opportunities within their reach for its dissemination, were on each occasion listened to with unmixed delight by a numerous and respectable audience.

On Monday evening, the 11th inst. the annual meeting of the society was held in Strand-street meeting-house.

The president, DANIEL HUTTON, Esq. having taken the chair, the meeting was opened with prayer by the Rev. Dr. DRUMMOND.

The secretary, Mr. ROBT. ANDREWS, read a brief and interesting Report from the committee of the past year, from which it appeared, amongst other things, that the sale and distribution of books and tracts had considerably exceeded those of the several preceding years; that the committee had adopted the plan of inviting the public, at intervals, to doctrinal lectures, for which purpose, besides the kind and valuable aid they had received from the Rev. Dr. Ledlie, they had been fortunate enough to secure the services of the Rev. G. Armstrong, of Bristol, and the Rev. Dr. Hutton, of London; and that the experiment had proved eminently successful, the services on all these occasions having been attended by a large number of worshippers of other denominations. The report concluded with regretting that the scantiness of the resources in their hands prevented exertions of a more active or extended nature, and that the Unitarians of Dublin did not, in general, give that support to the society which it merited, from all who desired the dissemination of the pure and holy truths of the gospel.

The Rev. G. A. ARMSTRONG moved the reception of the report. There was one portion of the report he (Mr. A.) deeply regretted; it was that which related to the little support the society received from those who were in the

habit of worshipping along with them. Undoubtedly, this was not, especially at the present time, what it ought to be. He could well understand why *professed* Unitarians were so few in number ; there was little worldly attraction to induce men to range themselves with them. Those who dared to avow themselves Unitarians, must make up their minds to endure much that was hard to be endured ; they perilled caste, they perilled popularity, reputation, much that was dear to every man, if they ventured to lift their voice in defence of what they believed to be the truth of God and of his Christ. Hence it was that *professed* Unitarians were so few, while real Unitarians were so many ; that many *thought*, many *believed*, few dared to *worship*, few to *act* with them. But those who already worshipped with them, and yet would not lend their aid to their exertions, could not be actuated (at least to any great extent) by motives such as these. There were other reasons operating with them, which, in some degree, he respected—with which, in some degree, he sympathized,—but which appeared to him altogether insufficient to excuse apparent indifference to so holy a cause as that in which they were engaged. There was a large proportion of their fellow-worshippers who conscientiously objected to their society altogether, because they loved peace, they hated excitement, they could not bear the thought of becoming embroiled in religious strife. They were attached enough to their own pure faith, but would say nothing, and do nothing, that could have even the appearance of condemning the opinions of others. They had a morbid aversion to so much as hearing from their pulpits anything that could remind them that in any one point they differed from any one of their fellow-Christians. Such persons forgot the Saviour's assurance, that his Gospel truth is a light too precious to be hid under a bushel, and not set openly before men. They forgot that there was nothing secret which should not be made manifest ; nothing hid which should not be made known. He (Mr. A.) fully concurred with them, that they might, and they ought to be indulgent to the religious opinions—nay, even to the religious prejudices, and the religious errors—of others ; but there was no need, on that account, for compromising or

concealing their own opinions. They should never, even for peace' sake, decline to avow, and defend, and support, and propagate, at fit times, and in becoming ways, those truths which they deemed scriptural and important. He was as fond of liberality as any one could be ; but it must be such liberality as involved no sacrifice of principle, no apathy to truth ; such liberality as could not, by possibility, be assumed as a disguise for indifference, or as an excuse for sneaking from an unpopular cause. Love of peace was all very well ; horror of strife was all very well ; charity for the erring was all very well : but there were none of them very well, when they interfered for a moment with that faithful and fearless testimony they ought to bear to the truth. Even peace would be too dearly bought, if they were to purchase it by a silent submission to the spread of error. It was indeed purchased at too dear a rate, when, for it, the sentiments of their hearts were repressed, and they became recreant to their own convictions, and made it an excuse for flinging aside responsibilities which duty to God, and duty to their Redeemer, required they should meet. There was, indeed, a louder call than ever to every heart, to awaken to a sense of its responsibility. The position in which recent circumstances have placed the Unitarians of these kingdoms, demanded from them more than ever, a fearless, earnest advocacy of what they believed to be the truth. They must learn to look falsehood in the face, and call it by its proper name. They must strive without ceasing, to extricate the Word of God from the interpretations with which it had been overlaid, and Christianity from the swathings and appendages which had disfigured it for ages. To do this effectually, they must *unite* in their endeavours ; they must aid, they must countenance, they must co-operate with, each other. They must *associate* ; they must concentrate their efforts. They might depend upon it that while they still kept Christian charity their only creed, there was no real danger of such union, such co-operation, such concentration degenerating into that bad sectarianism, which was so rife elsewhere, and the dread of which had caused so many to withhold their aid ; they might depend upon it, that if those who had been put in trust with the truth, were but true to the great

moral duty which that trust involved, mountains of difficulties with which they were surrounded, would ere long be removed, and cast into the sea ; that while they remained thus steadfast, they need fear nothing for the truth. It was the care of Heaven. No weapon could succeed, no efforts eventually prosper against it.

Mr. BALL, one of the committee, being called on by the Chairman to second the resolution, observed as follows :—I shall not hesitate to second the resolution, and, sir, I am proud to declare myself one of those persons alluded to by my reverend friend, as having, from sincere conviction of the truth of Unitarian Christianity, withdrawn themselves from the mental trammels of creeds, and liturgies, which, in my early years, produced in my mind continued doubts and mystified difficulties, that I never could reconcile with the principles of Christian truth ; insomuch that, although I am now twenty-four years a member of this congregation, I was for above twenty years before wholly detached from Trinitarian worship ; and, absenting myself from the same, I was often reproached by votaries of that doctrine, and know not of any who avowed Unitarian principles as I did. But, sir, at that period Trinitarian doctrines were upheld by most stringent laws, and denuncements against all who dared to question the same, and I remained, as alone and singular in my opinions, until I had the good fortune to hear of and join the congregation of Strand-street, with whom, as well as, occasionally, with the Eustace-street congregation, I, from time to time, for many years past, have had the happiness of uniting in worshipping our heavenly Father, under the guidance of our blessed Saviour's example and Gospel instructions, and the pious truths enforced by the prayers and discourses of our esteemed and zealous ministers, who, during all their recent and persecuting difficulties, have held on to their principles, and fought the good fight for Unitarian Christianity, in despite of the accumulated and almost overwhelming vituperations with which we were all, in common, assailed, and under the malignant influence of which we were in danger of being deprived of our quiet and unassuming places of worship. But, sir, under the Almighty Providence, a wise and good government

extended its protection to us, and preserved our congregational rights from such an infliction, and has enabled us to assemble here this night to forward the original objects of this Unitarian Christian Society : and it is delightful to behold so many assembled here, to aid us by their encouraging assent and approbation in the carrying out, effectually, our arrangements, and for giving more general publicity to our Christian principles.

The Rev. Dr. DRUMMOND, in moving a vote of thanks to the Rev. William James for the valuable service he had rendered the association by his discourses of the previous day, begged permission first to refer to a matter which he considered would be interesting to the meeting, respecting the prospects of Unitarianism in India. Those prospects were of a cheering description, and it was with no small pleasure they had learned at their former annual meeting, that in Madras and a neighbouring locality, they had some zealous Unitarian friends, and that there were two small respectable congregations of natives, who worshipped the one God, the God and Father of our Lord Jesus Christ. Notwithstanding certain discouragements, they were in a healthy and thriving state, and most anxious to have a Unitarian Missionary from Great Britain or Ireland to help them. During the course of the last year the Secretary of the British and Foreign Unitarian Association in London was (he believed) informed of their wants, in hope that when he made them known to the Association, some means would be adopted to have their wants supplied. Meantime they had not been remiss in their endeavours to do something for themselves, and they had been kindly, and, he might say, providentially, assisted by two or three officers in the army, who had not found their military duties incompatible with a love for the religion of peace. Of their earnestness in the cause, it might suffice to say, that they had repeatedly sent for parcels of their tracts and pamphlets, and that last year they sent them to the value of £10. There could be no doubt that, if a missionary, well qualified for the discharge of his important duties, were to go and assist them, he might achieve victories over ignorance, superstition, and idolatry, more glorious to the British name, and more conducive to the best

interests of India, than all their victories over the Sikhs. Would that a few thousands, or even hundreds of the pounds which were lavished on their fleets and armies were placed in their hands to enable them to promote a missionary enterprise, to ascertain (though merely by the way of experiment) what Unitarian missionaries could do, to the overthrow of the 30,000 gods of the Hindoos, headed by their Trinity of Bramah, Vishnoo, and Siva. As for the so-called Orthodox missionaries, their doctrines were making but little progress among the natives of India. They had Trinities and Incarnations enough of their own without fresh importations. Among the Indians were many men of strong minds, acute reasoning powers, and great erudition, of whom Rammohun Roy was a striking example; men who were already too well instructed in religious knowledge to receive as Gospel the irrational and unscriptural doctrines of certain Orthodox teachers, but who could understand and were ready to embrace the simple truths of Unitarian Christianity.

The resolution, having been seconded by Mr. Rankin, was carried by acclamation.

Mr. JAMES came forward, and was greeted with loud and continued applause. He addressed the meeting as follows:—Mr. Chairman, Ladies and Gentlemen—The very kind manner in which Dr. Drummond has spoken of my services yesterday, and in which you have received me this evening, has so excited my feelings, that I fear I shall find it difficult to express my thanks, either to him or to you, in the way which I would desire. I came to this place a stranger: and yet, sir, in the prospect of reaching your shores, I had little or nothing of the feeling of loneliness which the idea of being a stranger would seem to imply. I knew there were a few persons here with whom I had been occasionally in correspondence on questions affecting human freedom, and human improvement; and from them I certainly expected a cordial welcome. I remembered, too, that, wherever I had been in my own country, I had always found the members of our churches kind and hospitable; and I did not fear that I should find the same disposition among you. And, sir, I may venture to say, for my brethren in England generally, that we are all

deeply interested in everything that affects your social condition, and your moral and religious welfare. And often are our prayers offered up to the common Father of us all, that he would be pleased, in mercy, to give you healthful times, and fruitful seasons, and bless your country and my own with a state where there shall be food and clothing, and honourable labour for all; when there shall be culture for every mind, and Christian love and truth in every heart. Mr. James concluded an eloquent and lengthened speech with the following statements, viz.:—I hold in my hand a well-authenticated and carefully prepared statement respecting Unitarianism in different parts of the world, from which I see that, at home and abroad, there is unquestionably a progressive improvement in the condition and prospects of our churches. It is estimated that in Holland, Switzerland, France, and Germany, Unitarian Christianity is the faith of not less than one-half of those who have renounced the Church of Rome. The earnest-minded Ronge has made a declaration of faith essentially Unitarian. I am aware that he has been charged by some Orthodox writers of this country with having adopted anti-supernatural opinions. But I have as yet seen nothing to justify such an assertion. And we may be sure that Ronge's simple creed would have but few attractions for lovers of that of Athanasius, or of the Westminster Assembly. In America, in 1825, the whole number of Unitarian societies was 120—it is now about 300, besides nearly 2,000 congregations entertaining kindred views, though not in connexion with the Unitarian body so called. Within the last twenty years the Unitarians of Transylvania have almost doubled their numbers, and are now nearly 52,000. In England, Mr. Barker, who, whatever we may think of some of his speculations, is a most earnest and excellent man, and is certainly doing a great work,—has established upwards of three hundred churches, and is labouring with distinguished success among the working-classes of his countrymen. Mr. James then spoke of the movement which had been recently commenced in the west of England, from which he anticipated great good, and concluded by urging those around him to labour for the promotion of Unitarianism, not as

a system of sectarian dogmas, but because it comprehended great, vital, practical principles of Christianity, whose diffusion and operation were closely connected with the cause of human happiness and improvement throughout the world, and calculated to bring glory to God in the highest, peace on earth, and good-will among men.

Mr. ANDREWS, in moving a resolution expressive of the cordial and sincere thanks of the Society to the Rev. George Armstrong, of Bristol, the Rev. Dr. Hutton, of London, and the Rev. Dr. Ledlie, for the truly admirable discourses preached by them at the request of the Society, since its last meeting, observed that the meeting had done justice to itself by the manner in which it had received the preceding resolution. Mr. Andrews dwelt at some length upon the duty of the laity to testify their gratitude by co-operating with their clergy, by joining them with heart and soul in their noble undertaking, by sympathy with them in their struggles, confidence in their benevolent intentions, co-operation in every laudable object, and by individual exertions where opportunity offered. That we should banish from amongst us all lukewarmness and cold indifference — those blighting influences, that wither the heart where they find a shelter, and deaden every heart that comes within their sphere. Combined exertions were very important, but nothing could be done without devoted individual exertion. It was folly, or worse, for any individual to say he has nothing in his power; he who says so, only proves that he wants the inclination. Every Unitarian could support a considerable portion of their valuable periodicals, and amongst others, their Irish periodical, formerly called the *Bible Christian*, now the *Irish Unitarian Magazine*, to which every Irish Unitarian could, if he pleased, and ought to be, a subscriber. That periodical had, since its commencement, about the year 1830, done incalculable service to their cause, and had now, from its enlarged size, excellent matter, and cheapness, renewed claims upon their support. Every Unitarian could supply himself with tracts which he approved, and circulate them amongst those who might seek for, or be willing to peruse them. This should not be attempted intrusively, or improperly; but all had

occasional opportunities of bringing their tracts under the notice of inquiring minds, and the leaving of well-selected tracts amongst our other books in our rooms, had often been attended with remarkable advantages. Unitarians should make more constant and more extensive use of their books and tracts for the instruction of themselves; they should educate their children carefully in their own views, doing as little as possible to interfere with their Christian liberty, when they should become able freely to exercise their own judgments; but, in the mean time, preventing others from cunningly and covertly misleading their children in their youth, and indoctrinating them with Trinitarianism. He then referred to the power every Unitarian had of removing or shaking some of the sandy foundations and outworks of orthodoxy; the sophisms, great and small, which obtain currency with the time-serving, and powerfully influence the weak-minded and the timid. For instance, the sophism, "Better believe too much than too little." Every one, who reasons for himself, and does not blindly adopt silly assertions as truisms, knows that the comparative demerits of an excessive and a defective belief must, in every case, depend on the nature and extent of the exaggeration or deficiency — the former being generally the fault of a superstitious mind, the latter, when found amongst the virtuous and intelligent, being frequently the result of an "over-philosophical" spirit. No person, therefore, can safely say, as an abstract proposition, whether it is a greater evil to believe too much or too little; and every just-judging person will feel that it is not a safe subject for practical experiment, and that it is better to believe neither too much nor too little — to be anxious only to believe what is right. Again, the sophism, "It is the safe side to err on" — a lamentable sophism — and when applied to the alleged preferable safety of expressing a belief in the doctrine of the Trinity, a sophism based on a low and degrading estimate of the character of our blessed Saviour, it imputes to him the possibility of being favourably affected by flattery and undue homage, that he, who on earth, was pure and spotless, and rejected and repudiated every homage to which he was not entitled, ascribing all to his and our heavenly

Father, would now, in his glorified state, pursue a different course, and, at least, not be displeased with his followers who exalted him to the throne, instead of placing him in his true glory, at the right hand of God, as the Son of God, our Mediator and Saviour. Surely none would indulge in such melancholy fatuities, if they reflected for a moment. It is not safe to err on either side; there is no safety, save in ascertaining the truth, and holding by it when we have found it. Again, that sophism of coarse hearts and vulgar intellects, that eternal perdition awaits the professors of Unitarianism—a sophism involving *petitio principii* after *petitio principii*. It assumes that involuntary and unavoidable error is culpable, and that infallibility is possible; that the just and beneficent Being who constructed our minds, and, in his wisdom, made them not infallible, will punish with everlasting destruction or torments those who, after the most earnest and prayerful exertions, have fallen into error, or failed to attain correct views on subjects more or less incomprehensible; and it further involves the assumption most comfortable to, and easily adopted by, our unreflecting opponents, especially by those who refuse to read our writings, and merely know us as we are grossly maligned and misrepresented—that Unitarianism is founded in error. This sophism falls harmless at the foot of the Unitarian; he more or less strongly denies all the positions it adopts, and, if he pleases, he can make it powerfully recoil on the Trinitarian who uses it. For, if he accede to the Trinitarian, for the sake of argument, the position that error is damnable, will errors on the part of those who adopt the doctrine of the Trinity be less visited with punishment than those of Unitarianism? If the error lie with the Trinitarian, (and unless he have some patent of infallibility, of which we know not, he can hardly say it may not,) is it a trifling matter to place our Saviour on the throne of God, if he be not God? No! if the error lie with the Trinitarian, it is one of no less heinous, no less deadly a character, than that which the Trinitarian imputes to us; and if he were a practical believer in the assertion, that error is damnable, he would be struck with terror and affright at the risk he incurs of being

not only in grievous error, but of being found to be wilfully and obstinately so. This class of Trinitarians seem to consider all men fallible—but themselves; they fancy themselves infallible, or infallibly right, and they wilfully and deliberately reject the truth with which they might, through our humble instrumentality, be enlightened. Need we tell the Trinitarian, or the Unitarian, that, if our opinions be of God, they must, sooner or later, prevail; and that the opposition of the former, and the indifference of the latter, may mar for a time, or retard, but cannot prevent their progress?—Upon the proper performance of our duty, the happiness of the present and the coming age, and the prosperity of truth, depends; be it ours to endeavour that their expectations shall not be disappointed, that their destiny shall not be marred.

Mr. FALCONER seconded the resolution, which was put from the chair, and carried unanimously.

The Rev. Dr. LEDLIE then addressed the meeting as follows:—Mr. Chairman, I thank you and this meeting for the compliment you have paid to my exertions, and especially for associating my name and labours with those of men so highly distinguished by their talents and by their worth. I cannot, and I ought not, to feel indifferent to the favourable opinions of my friends; and if, by anything that I have done or endured, I have been at all instrumental in promoting the great cause of Christian truth and Christian freedom, I am abundantly repaid. Amidst some discouragements, when I call to mind the snares and dangers that encompassed us, and from which we so wonderfully escaped, I am filled with gratitude and hope—I thank God, and take courage. But enough, and more than enough, of personal feelings and recollections. This Society, sir, has, I think, wisely been endeavouring to awaken public attention by occasional controversial discourses, and by the circulation of books and tracts. The heat and violence with which religious controversy has often been accompanied, I am aware, have alarmed many good but timid minds, and rendered them averse to all agitation. The sinful passions of men have frequently turned into an occasion of evil some of our dear st rights and most valued blessings; but are

we on that account prepared to renounce and abandon them? Without controversy, where would have been the Reformation? Without controversy, where would have been Christianity itself? To controversy we are indebted for progress in all kinds of knowledge—for, by the collision of opposing sentiments, truth is elicited. As in the natural world, so is it in the intellectual and moral: the moving of the waters evolves a spirit of life, but, when they stagnate, they send forth pestilence and death. The silent system, as I may call it, has long been unsuccessfully followed. My experience enables me to say, that in the North of Ireland, wherever doctrinal subjects had been studiously avoided by the Presbyterian ministers, when the demon of intolerance awoke from its long slumber, the congregations were rent in pieces. One of two effects usually followed the want of proper religious enlightenment:—the people sunk into a state of indifference, and the religious affections became chilled and dead; or the mind and heart being left unoccupied, “empty, swept, and garnished,” were taken possession of by bigotry and fanaticism, and “the last state became worse than the first.” I can see no evil, but much good, as likely to arise from a calm, temperate, and charitable discussion. It is a duty we owe to the public, a duty we owe to ourselves—as our friend Mr. James so happily enforced in his discourse yesterday evening—to state our opinions plainly and unreservedly, inasmuch as they have been so often misunderstood and misrepresented. We should be “ready to give an answer to every one that asketh us a reason of the hope that is in us, with meekness and fear.” This Society also endeavours to enlighten the public mind by the circulation of books and tracts. The necessity of this measure will appear from the following statement. There is not in this wide city a bookseller who will hazard his own interest by the sale of Unitarian works. I lately called upon a most respectable and enterprising publisher, to inquire if he would undertake the agency of Dr. Beard’s “People’s Dictionary of the Bible,” which is not a controversial work. He asked for a little time to consider of it, and in the course of a few days respectfully declined the proposal, as-

signing as his reason, that the book “contained views very much at variance with those which he wished to put forward.” Thus, by this one-sided course, prejudices are created, and cherished, and perpetuated. To counteract this evil, this Society sends forth into the world books and tracts, those noiseless missionaries which gain access where we would not be received; and, without exciting much antagonistic feeling, silently, but effectually, make their way to the understanding and the heart. The religious world is at present in a state of wonderful excitement. The movement in Germany leads us to indulge the hope of a new and a glorious reformation. The Church of Rome is making every exertion to regain its ascendancy over the minds of men. The Church of England, with its creeds and articles and canons, to enforce uniformity in doctrine, and worship and discipline, is torn into various parties—some approximating very closely, if not altogether identifying themselves with the Roman Catholic Church, and others diverging into the wildest fanaticism. The Church of Scotland, too, has suffered a violent disruption; and we have a numerous body there assuming the imposing name of the *Free Church*. I am no advocate of ecclesiastical establishments, and repudiate all interference of the civil power with the exercise of religious opinions; but I have no sympathy with those who write themselves slaves—who wear the livery of bondage—and then assume the front, and use the language of free and independent-minded men. I judge of the tree by its fruits. This so-called Free Church most strenuously opposed that measure of wisdom, and justice, and mercy, “The Dissenters’ Chapels Bill,” and has been invariably the supporter of every kind of religious intolerance. With respect to the ostensible grounds of their separation, I am fully convinced that the object of the leaders in that movement was to promote the power of the *clergy*, not of the *laity*; and, that as to any extension of the rights and privileges of the people being designed, it was nothing but “a mockery, a delusion, and a snare.” This “*Free Church*” has been lately employed in rivetting the fetters of the poor American slave. One of its deputation, “who had the bag, and bare what was put

therein," has not long returned from *that land of freedom*, where human beings are bought and sold like beasts of burthen, enriched with the spoils wrung from the sweat, and the tears, and the stripes, and the blood of the poor, down-trodden, tortured, miserable slaves! I was told, indeed, lately, that this money would be sent back. Upon my expressing doubts as to the restoration of the plunder, my informant, himself a member of the Free Church, assured me, that so strong was the public feeling in Scotland on the subject, that he had no doubt more than double the amount would be immediately subscribed if the money were returned. "Oh! then," I said to myself, "it will probably be sent back, in the hope of gain, but not at the call of insulted humanity!" The Jewish priesthood would not pollute their treasury with the "thirty pieces of silver," because it was the price of blood; but the Scottish priesthood, less scrupulous, have greedily clutched in their grasp that offering with which the modern Moloch presumed to desecrate the sanctuary of the Christian's God! Unitarianism stands opposed to all such proceedings; freedom, both of body and of mind; freedom, perfect freedom, civil and religious, to all mankind, in its glorious charter. We may, under our discouragements, be inclined sometimes to take up the desponding words of the prophet, and say, "Who has believed our report, and to whom has the arm of the Lord been revealed?" But we should also remember the reply, "I have yet ten thousand in Israel, who have not bowed the knee to Baal, and lips that have not kissed him." I am fully persuaded that there are many, very many, of our fellow-Christians, who follow not with us, that yet drink out of the same fountain of truth and love. Let us then be persevering and hopeful, "lifting up the hands that are bowed down, and strengthening the feeble knees," faithfully discharging our duties, and leaving the issue in the hands of an all-powerful, all-wise, and all-gracious Being.

The Rev. EDWARD FITZGERALD DAY then submitted a resolution which was seconded by Dr. LEDLIE, and unanimously adopted, to the effect, that the Evangelical Alliance was ill calculated to effect the object it professed to promote, and that the

committee be directed to take such steps as they may deem most expedient, to bring about a more intimate union with the British and Foreign Unitarian Association, and the Unitarian Society of Belfast. After a few preliminary observations he read the resolution relative to the Evangelical Alliance, and proceeded to observe, that the principles adopted by that body indicate some favourable symptoms of the state of feeling in the present day, in the religious world. 1st, of a prevalent impression that some decided effort should be made to heal the divisions unhappily existing and increasing amongst Christians; 2nd, a persuasion that the conditions of union amongst Christians should comprise fewer principles than those hitherto required by the creeds imposed by ecclesiastical bodies upon their members. These are two important admissions implied in the movement now being made by an influential portion of the Orthodox communions. On the other hand, the code of doctrine framed by the Evangelical Alliance comprises, in its selection, those tenets of the prevailing theology which are most repugnant to common sense and the benevolent spirit of the Gospel, and further, are inconsistent with themselves. Here the speaker referred, from recollection, to a few of the articles propounded by the association in question, as indispensable to Christian fellowship, and observed, these have evidently been adopted for their peculiarly orthodox hue, but it is needless in this place to prove how utterly at variance they are with the teaching of Jesus and his apostles. Their inconsistency with each other is also striking. After thus declaring certain dogmas to be *indispensable* to a scriptural faith, they conclude by affirming the unfettered liberty of every person to exercise his judgment in the investigation of religious truth! Now, pure Christianity, as taught in the New Testament, differs in its spirit from this, and all other self-styled orthodox bodies, most remarkably, in requiring the least *possible* number of conditions of discipleship, for Jesus and his apostles proposed but *one* article of communion to their followers, namely, the recognition of his Messiahship. In proof of this, take the following passages of the New Testament,—Matt. xvi. 16, 18; Acts viii. 36, 37; Acts xvi. 30, 31; Romans x. 8, 10; 1 John v. 1. Such is the

simple profession required by the Christianity of the new Testament, and by Unitarianism in accordance therewith, as the title of admittance to the privileges of the new dispensation. But though thus simple, it involves the recognition of those grand principles of all religion, the existence of God and of a chain of revelation respecting his will and plans of mercy. Further, Unitarianism, following the model of apostolic teaching, whilst insisting only on the one condition of discipleship just referred to, recommends and inculcates many other most precious principles of faith and practice upon her followers, concerning which Unitarians will be found to be as harmonious amongst themselves, as the members of any other religious communions. In illustration of which fact, I may venture to observe, that among the many important topics touched upon by our respected preacher yesterday evening, in his able exposition of Unitarian doctrine, there was not one position from which a single member of this body would feel disposed to dissent: so far is it from being true that Unitarianism is but a rope of sand. Again, it has been alleged that our religious system is a system of negations. This is in some respects true; Unitarians, by their position, are eminently a protesting community, bearing testimony against those inventions of men which have accumulated upon and obscured the simple "faith once delivered unto the saints." But let it be observed, that, in rejecting the peculiar tenets of orthodox confession, they affirm and establish the fundamental doctrines of true religion. Thus, by impugning the incomprehensible dogma of the Trinity, they assert, in its literal meaning, the absolute unity of God the Father, to whom is due undivided love and supreme homage. In repudiating the unscriptural tenet of the innate and utter depravity of human nature, they

insist upon a view more honourable to the beneficent Creator, and in accordance with the results of experience, and our sense of responsibility. There is one other important question of this class upon which I will trespass, at this late hour, with a very few observations—I mean that respecting the grand design of the Gospel. A leading doctrine of Orthodox theology asserts, that such is the wrath of the divine justice against the sinful race of man, that an infinite sacrifice of an innocent victim was requisite to dispose or enable the Sovereign of the Universe to extend his love and mercy to his frail creatures. Unitarianism discards this, as she does every revolting article of human imposition. But not deeming that sufficient, she recommends in its place another view more consonant to scripture and common sense, and maintains that the great object of the mission of Jesus was not to reconcile God to man, but erring man to his Creator, by delivering him from ignorance and sin. She appeals to the New Testament, to the discourses and parables of Jesus, to the clear and reiterated statements of John, and Peter, and Paul—the great expounder of the Gospel scheme—and to the epistle to the Hebrews, in support of this representation, and to shew that Jesus gave himself to redeem us, by "delivering us from this evil world," by "leaving an example that we should follow his steps," and "that being dead to sin, we might live unto righteousness;" in short, that he lived and "suffered, that he might bring us unto God."

On the motion of JAMES HOUGHTON, Esq. an address was then agreed upon to the citizens of the United States of America, deprecating war between the two countries.

The officers of the Association, for the ensuing year, were appointed, and the meeting closed with a benediction by Dr. DRUMMOND.

TO CORRESPONDENTS.

Dr. Montgomery regrets, that his absence in England, for five weeks, has compelled him to make his "*Outlines*" so brief, for the present Number.

It is requested that all communications intended for insertion in the *Irish Unitarian Magazine* will be forwarded not later than the 10th of the preceding month (if by post, prepaid), to 28, Rosemary-street, Belfast.

THE

IRISH UNITARIAN MAGAZINE.

No. IX.

SEPTEMBER, 1846.

VOL. I.

MODERN ORTHODOXY.

(TRANSLATED FROM THE FRENCH OF ATHANASE COQUEREL, ONE OF THE
MINISTERS OF THE REFORMED CHURCH, PARIS.)

SECT. III.—ON PROPHECY.

THE prophecies, like the miracles, form an indissoluble part of sacred history, and are received by modern Orthodoxy as the third important point in the statement of its faith. “We believe in the prophecies—without admitting that the whole of the Old Testament is prophetical, or every event in the Ancient Dispensation a type of an event in the New.”

To deny the possibility of a Divine Oracle is to deny the True God—is to rob him of the title which he has himself chosen, that of Jehovah or the Eternal—is to strip him of the attribute of Infinity, and reduce him to the level of mortal man—is to confine the illimitable Deity within the narrow prison-house of what we call the past, the present, and the future. God does not *foresee*—a word which supposes that a being looks from the present which is, to the future which is not. God *sees*. To deny the Divine Oracles is, therefore, to deny that God can speak of that which he sees present before him.

To deny the reality of the oracles contained in the Scriptures is to deny Revelation itself. Scripture records prophecies, refers its readers to them, comments upon them, and applies them to events as they arise; to deny the prophecies is, therefore, to deny Scripture. We acknowledge that this argument is of no weight with the unbeliever, who denies the truth of the Bible, nor with the Rationalist, who rejects its inspiration. But to us Christians, who receive this book as the word of God, the argument is sufficient, and inspiration once proved, proves the truth of the prophecies. True it is that the several writers sometimes refer to passages which contain mere allusions, or suggest slight resemblances between the events of the Christian church, and circumstances connected with the history of the Jewish nation. When St. Matthew, on there turn of the Holy Family from Egypt, quotes the words “He shall be called a Nazarene” (Matt. xi. 23), and on another occasion applies to a number of cures performed by Jesus the passage of Isaiah, “Surely he hath borne our griefs and carried our sorrows”

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—it is only the inconsiderate worshipper of the mere letter of the Scriptures, who can attach to such allusions the same authority or importance as to those portions of the Old Testament which speak in clear terms of the birth, the sufferings, the death and resurrection of our Lord. But apart from all forced interpretations and torturing of the language of the evangelists, it is certain that they frequently quote, as distinctly prophetic, portions of the historical and poetical writers in the Old Testament, and refer to ceremonies in the old dispensation as typical of events in the new: we do not exaggerate therefore when we say, that to deny the prophecies is to deny revelation.

Moreover we say, that to deny that there are prophecies which relate to Christ, is to deny Christ himself; not only because Jesus himself rests his divine mission on this proof, and sends the Jews who doubt to Moses and the Prophets (John v. 39), but that to deny these prophecies is to suppose that God would send his Son into the world without notifying his approval, preparing for his coming, or securing his triumph—is to suppose that redemption would take us by surprise—is to interrupt the harmony ever existing between Providence and Grace, both of which unite in conducting man from Adam to Christ, from the evil to the remedy, from the sin to the salvation of his soul. A Saviour coming from Heaven—a Saviour, the Son of God, and sent from God, and yet no intimation of his advent! This is a contradiction, we need hardly stop to denounce as equally opposed to reason and to revelation. We therefore believe in the prophecies.

Does it therefore follow that the Old Testament is nothing but a long series of predictions respecting the Christ? that every word has a double meaning, and every event a double significancy, one referring to the existing time, and another pointing to the future? Does it follow that all the Jewish ceremonies and buildings have a Christian character? Does it follow that every personage mentioned in the Old Testament was a figure or type of Christ? Our belief does not carry us so far, and even Ancient Orthodoxy hesitates to avow so much when it looks fairly at the subject. Between us, on this point, the difference is but one of the degree of our faith, not certainly worth an angry word on either side.

Respecting types, a subject which has tempted many to travesty Holy Scripture on pretence of expounding it, we venture to inquire, whether the New Testament appeals to the Old as entirely figurative and prophetic? We cannot admit this—that passage of Scripture which occurs in 1 Cor. x. 6 may be quoted against us, but the word types here, may be translated “examples,” and is so rendered in the English version. In Colossians xi. 16, St. Paul says, “ Let no man judge you in meat or drink, or in respect of an holyday, or of the new moon, or of the Sabbath; which are a shadow of things to come;

but the body is of Christ;" these words sufficiently prove that if the Mosaic dispensation is the shadowing forth of the Christian, that which gives life and being to the shadow, namely the light and the substance, are to be found in the latter. This parallel between the two is striking in its broad features, but if we descend to minute details it loses all its beauty and appropriateness. We can understand why St. Paul, a Hebrew of the Hebrews, profoundly versed in Jewish learning, writing to the converted Jews of Rome or Galatia, should dwell upon the parable, and show from it how much the Gospel excelled the Law. We can understand why amid the disputes and controversies which agitated the Corinthian church, he should adopt a like familiar argument. We can understand why the Epistle to the Hebrews, whose object is to show, how much the Messiah is superior to the ancient prophets, pontiffs, and patriarchs, should consist of a series of pictures or illustrations, in which the most glorious events in Jewish history, and the most admired personages of their nation, are represented as presages and forerunners of the Son of God; but to employ such examples as precedents for the minute parallelism in which some writers indulge, is in our opinion to set at defiance the rules of correct interpretation and sound criticism, and accommodate the Bible to a fancy and a system of our own. All is not type, all is not prophecy. Claude sees in the city of Zoar, where Lot retired, a type of the Church into which the just should fly from the flames of the Judgment-day, and in the fate of Lot's wife a portrait of the doom which awaits the worldly become like salt without savour, but we cannot see the propriety of such forced comparisons, which seem to us as unnatural as if we should find in the language of the Psalmist "Praise the Lord, all ye people," a prophecy referring to the calling of the Gentiles into the Church of Christ.

We have another objection to this system of straining the Old Testament into a constant type of the New. It gives us no information, it throws no light upon any difficult passage. We cannot believe for a moment, that the ancient Jews ever discovered the hidden meaning, which these modern critics attribute to their sacred books, these are after discoveries, inventions subsequent to the events which they suppose to be typified. The first readers of Genesis, we are convinced, never thought of the Christian Church when they read the history of Lot and Zoar. Such interpretations as these reduce Theology to a level with the child's game called, "the Historical Puzzle;" in it the players guess at the tale from a few isolated facts. Show us that a single enlightened Jew, before the coming of our Lord, has anticipated the parallel hero drawn, between the Son of Jacob and the Son of God. You cannot—what then does such a parallel teach us? Nothing! No! The more we study revelation the more we discover how simple

it is, until human interference darkens and obscures it with vain interpretations. This simplicity is seen even in its prophecies, we therefore receive them as divine.

(*To be continued.*)

AMERICAN SLAVERY.—MRS. DANA'S LETTERS.

(*To the Editor of the Irish Unitarian Magazine.*)

DEAR SIR,—In your Magazine for March last, there is a letter from Mrs. Dana to her parents, upon which I should like, with your kind permission, to offer a few remarks to your readers. I am the more anxious to do so because the Unitarians in these countries make the accession of this distinguished lady to our ranks a matter of congratulation, while I, if I be not mistaken in my apprehensions, feel that we should not derive any pleasure from such a connexion. Slavery and Christianity are irreconcilable enemies. A slave-holder cannot be a Christian. Jefferson, who lived and died a man-stealer, and whose own children were sold after his death, was so well satisfied of this truth that he said, he "trembled for his country when he reflected that God was just," and "that God had no attribute that could take part with the slave-holder."

Mrs. Dana lives in a slave state—she must, therefore, be an upholder of that system which is at war with all that is great, and noble, and godlike in man's nature—of that practice which, in the true and forcible language of the Unitarian protest against slavery, is "the greatest possible robbery, and the greatest possible wrong." If this be Mrs. Dana's real position, and that she must be so involved if she be still a resident of Charleston, South Carolina, none of us can doubt, should we not rather regret that ours—the purest profession of Christianity—had been sullied by such a proselyte? The highest mental accomplishments bring no honour accompanied by a pro-slavery feeling. They, on the contrary, aggravate the criminality of the party, as no excuse can be offered, because of ignorance or any want of enlightenment. It seems to me clear, that Mrs. Dana, in order to prove the sincerity of her religious convictions, was bound simultaneously with the expression of her sentiments on that subject to give utterance to generous sentiments on behalf of the poor oppressed Negro;—failing in this particular—I should say her accession to the ranks of Unitarianism was not a circumstance in which we should take pride. I suppose she is a beautiful writer. Judging from her letter to her parents—some of the sentiments from which I intend to transcribe—I should suppose her poetry must be

matter of melancholy curiosity. I have heard it said, and I am sure it must be true, that sweet poesy finds no home where slavery is. Her spirit is the spirit of freedom—so that I doubt not if Mrs. Dana be a true poet, her soul must, in hours of inspiration, have wandered to regions where it could breathe freely, and that the thoughts it uttered, on such occasions, are but little in unison with the atmosphere of South Carolina. Even in prose she puts down words of the deepest censure on all who enslave their fellow-man, when she gives joyful utterance to her own emancipation from mental slavery in these brilliant words—“ And now, when I sit down seriously to compare the system of doctrines with which I have so long been fettered, with those under the influence of which my freed spirit now joyfully springs to meet its Creator, I cannot but exclaim, thanks be to God, who has given me the victory, through my Lord Jesus Christ! My *mind* is disenthralled, disenchanted, awakened as from a death-like stupor—all mists are cleared away—and this feeling of light, and life, and liberty, arises from a delightful consciousness that I have learned to give the Scriptures a rational and simple interpretation; and that, on the most important of all subjects, I have learned to think for myself.” And again—“ For my part, I thank God *I am free*. I breathe the air of religious liberty, and it revives my soul. I raise my unshackled hands in gratitude to heaven, and sing aloud for joy. But still I remember the struggle—the conflict between light and darkness—the despairing avowal of a belief which was revolting to my very soul; it was wormwood and gall; my soul hath it in remembrance.” This is fine language—these are noble sentiments. But a moment’s reflection will satisfy any mind possessed of common candour, that they are preposterous, coming from a writer who lives in the very hot-bed of slavery. Apply these words to the condition of the Negro Slave, doomed for the entire of his days, to physical, as well as mental slavery. The human mind often presents a curious compound of piety and fraud, of deep feeling and utter heartlessness. Circumstances of habit and education often blind the judgment, and sear the conscience. Mrs. Dana was brought up under unfavourable circumstances; perhaps it is possible, highly endowed though she be with intellect—richly cultivated too—to find some fair excuse for her want of correct vision on the subject of slavery, I hope she is not really as guilty as she appears to me to be. But surely we—British and Irish Unitarians—should not allow our consciences to be so clouded, and our judgment so obscured, as that we should rejoice in the accession of a supporter of slavery to our ranks. Let us remember that Rev. Mr. Simmons was obliged to fly from Mobile, because he had the courage to preach to a *professing* Unitarian congregation there, that slavery was a sin against Christi-

anity. Let us bear in mind, that death, certain death, awaits the man who dares to proclaim in a slave-state, that Christ came "to proclaim liberty to the captive, and to let the oppressed go free." Do not forget that the Rev. Mr. Torrey died recently in prison, where he was cruelly incarcerated for no crime, but because he assisted some poor slaves to gain their liberty; and that other men are now pining in American gaols because they did the same noble deeds. A Christian slave-holder!—an honest thief!—a pious adulterer! These are all equally compatible terms. Unitarianism—true Unitarianism—has no affinity with such hypocrisy; and we can never aid in spreading God's truth upon earth by shaking hands with such criminals. Better for us to remain a small, and evilly-spoken of community for ages, than seek to acquire popularity by an acknowledgment of Christian-fellowship with men-stealers. Let us rather follow the good example of some other religious bodies, and disown any such unholy connexion. Slavery is a giant evil—it can only be overthrown by the combined efforts of all the lovers of freedom everywhere. The American abolitionists seek our aid. They tell us we can assist them effectually, by bringing the public opinion of these countries to bear upon the upholders of slavery in their country, by looking coldly upon them, and by bearing an honest testimony in favour of Christian liberty. If we act a contrary part—if we receive, with hospitable kindness, slave-holders when they visit these countries, we shall help to rivet the chains on our coloured brethren. It should be our object to promote the principles of freedom, and to extend the blessed influence of liberty as widely as possible.

If Mrs. Dana be in heart and soul in favour of civil, as well as religious liberty, and that conscience demands a sacrifice in the one case as well as in the other, she is placed in a truly painful position: she may have a husband and children, as well as beloved parents, who have no sympathy with her;—the ties of kindred may not be hastily sundered;—I venture not to say what a woman, so circumstanced, should do;—she must look to her own heart and to God, for counsel. I will not be the man to condemn her, if she do not act up to the highest point of human endurance. But I would ask my Unitarian brethren, if an honest course do not demand of us to mark our abhorrence of slavery, by a steady refusal to fraternize with any who support a system utterly subversive of truth and righteousness.

I have written under the supposition that Mrs. Dana is still living in a slave-state, and necessarily an upholder of slavery, or silent in its iniquities. If I be in error herein, and that conscience has enabled her to triumph over physical, as well as mental thralldom, she will rejoice (if this letter ever meets her eye) that I have written with

Christian plainness. If she be unfriendly to the claims of justice, on behalf of her coloured brethren, I have no apology to offer, as I must consider her assumption of the Unitarian name injurious to the progress of Christianity on earth. A slave-holder—an American slave-holder especially—cannot be a Christian; for he belies his own solemn declaration of independence; he is false to all his convictions as a man, and he outrages the moral sentiment of the world.

I hope the Unitarians of these lands will bear the standard of humanity high; that they will be too jealous of the purity and honour of their Christian name to soil it by any unholy contact with slavery or its abettors. Let us never “do evil that good may come;” for, if we do, the good will never come.

I commend these sentiments to the readers of the *Irish Unitarian Magazine*—and I remain, my dear Sir, respectfully yours,

JAMES HAUGHTON.

Dublin, 35, Eccles-Street,
19th July, 1846.

OUTLINES OF THE HISTORY OF PRESBYTERIANISM, IN
IRELAND.

BY THE REV. H. MONTGOMERY, LL.D.

(Continued from page 253, No. VIII.)

THE prudence, fortitude, moderation, and acknowledged loyalty of the Presbyterian Ministers of Ulster gradually blunted the hostility of the Civil Governors of Ireland, and even that of the Prelatical Clergy; so that, although not openly tolerated, they attained considerable freedom for the exercise of worship and discipline, towards the beginning of the year 1669. Presbyteries were revived, several places of worship were erected, ordinances were publicly administered, and many of the banished ministers returned from Scotland to resume the oversight of their faithful flocks. In these respects, they enjoyed far greater liberty than their brethren in England and Scotland. The Scottish Parliament had become thoroughly prelatical and persecuting; and the English Parliament had passed two Acts for the suppression of Nonconformity, as infamous as any which had disgraced the Statute-Book, in earlier and darker times. The first of these was called “*The Conventicle Act*,” and imposed fine, imprisonment, and confiscation of goods, upon any person who should attend any meeting for worship, except in the established church, at which more than five persons should be present, in addition to the members of the private family, in whose dwelling such meeting should be held. The other Statute was denominated “*The Five-mile Act*,” which prohibited all Dissenting Ministers from residing within five miles of any city, bo-

rough, or other place, in which they had previously officiated, without having taken the oath of non-resistance and passive obedience. Under the iniquitous operation of these two Acts, the Non-conformists of England experienced the most unrelenting persecutions ; and the Irish Presbyterians consequently rejoiced in their comparative security and freedom—"the whole country flocking to them, and deserting the prelatical incumbents."

This revival, however, exposed them to new trials, by awakening the jealousy of the Established Clergy ; and Leslie, Bishop of Raphoe, imprisoned several Ministers who had refused to acknowledge his jurisdiction ; whilst Boyle, the Bishop of Down and Connor, summoned twelve of the most eminent Ministers of Down, to attend his visitation, with a view to their suspension and excommunication. These latter were screened from persecution, through the timely interference of Government, and the more tolerant spirit of the Irish Primate, (Margetson,) who issued an injunction to restrain Boyle, in his crusade against conscience ; whilst the Lord Chancellor, and Sir Arthur Forbes, being appointed Lords Justices, in the year 1671, issued an order for the liberation of all persons who had been imprisoned on account of their non-conformity.

These fresh clouds having thus so happily passed away, Presbyterianism resumed its spiritual influence, in Ulster, although no longer enjoying the Churches, the Tithes, or the annual Stipend granted by Henry Cromwell. It enjoyed, however, what was far more important—the respect and affection of the great body of the people, and even of many excellent persons connected with the established church. The most distinguished of those friends was Sir Arthur Forbes, (afterwards earl of Granard,) already mentioned. Being an able statesman, a tolerant Christian, and a sincere patriot, he admitted the importance of securing the allegiance and morality of the people, by allowing them to enjoy, unmolested, the doctrines and worship most in accordance with their own convictions, and, consequently, the most likely to influence their conduct. He farther saw, that the great body of the Ulster Protestants, being staunch Presbyterians, would naturally look with much jealousy upon the Church of a very inconsiderable minority which had not only wrested from them their places of worship, but had likewise deprived them of the entire Funds on which their venerated Pastors had previously subsisted. At the same time, he could not urge the restoration of their rights and properties, on the attention of a man of such an arbitrary will as Charles II., and yet he clearly saw that some measure of conciliation was greatly required. There can be no doubt, therefore, that he suggested the propriety of granting a Pension to the Presbyterian Clergy ; although, to make the act appear the more gracious, he represented it as eman-

nating entirely from “the King’s own mere notion:” and, as this primary Bequest laid the foundation of the *Royal Bounty*, or rather of the *Parliamentary Grant*, still enjoyed by the Ministers of the Presbyterian Church, in Ireland, some account of its origin may not be uninteresting. That which I am about to give is contained in an old volume, entitled “*Presbyterian Loyalty*,” published in the year 1713, by Dr. Kirkpatrick, one of the distinguished Ministers of Belfast.

“ ‘Tis just,” says Kirkpatrick, that “ the world should know the first motion that was made for that pension, and the consideration upon which it was granted, and has been now continued these forty years past without interruption, except during the reign of King James II. ; and a very few years in the latter end of the reign of King Charles II., when the ruin not only of Presbyterians, but of all sober churchmen, and of the Protestant religion itself was upon the anvil. The account I am to give of this matter was drawn up by the late Rev. Mr. Alexander Hutcheson, Presbyterian Minister at Tannagh-Nive, in the County of Down ; he and three Ministers more, viz., Mr. Patrick Adair, Mr. William Semple, and Mr. Archibald Hamilton, did all concur in the same account to the rest of their brethren, affirming that they had it from Sir Arthur Forbes’s own mouth. And they were all men of so much candour and veracity, as no man of any good character, of whatever persuasion, would have called in question the truth of what any of them said, and far less of a fact they all agreed in. The account itself I shall give in Mr. Hutcheson’s own words, as he has left them under his hand, which is as follows :—

‘ The truly honourable Sir Arthur Forbes, the steadfast and real friend of the Ministers and people in that part of the country, wrote for four Ministers to come to him to Dublin, that he might communicate to them a matter wherein they were highly concerned. The Ministers were Mr. Patrick Adair, Mr. Wm. Semple, Mr. Alexander Hutcheson, and Mr. Archibald Hamilton, who all went to Dublin about the middle of October, 1672. The matter was, as he related it himself, as followeth : He being a little time before in London, and being in conference with the King, who had a great kindness for him (and deservedly), the King amongst other things relating to this kingdom, inquired at him concerning the Presbyterian Ministers and people in the North—how the Ministers lived, and that he had always been informed that they were loyal, and had been sufferers on that account, and were peaceable in their way and carriage, notwithstanding of their hardships they were under.

‘ Sir Arthur replied, it was a true account his Majesty had heard of them ; and as to their present condition, they lived in no great plenty,

though they had the affection of the people, where they did reside ; but that they were in a capacity to afford them a comfortable subsistence, being under many heavy burdens. The King of his own mere notion told Sir Arthur, that there was *twelve hundred pounds* a year in the settlement of the revenue of Ireland, which he had not yet disposed of, but designed it for a charitable use ; and he knew not how to dispose of it better than by giving it to these Ministers ; and told, he would forthwith give order, and desired Sir Arthur to bring the Secretary to him to-morrow, that the order might be passed under the King's privy seal ; and the money to be paid to Sir Arthur quarterly, for secret service, as the order run ; but when the Secretary came to the King, it was found there was only six hundred pounds to be disposed of, which he ordered to be paid as is formerly related. Sir Arthur sent for the four Ministers, partly to give account of the King's business to them, partly that they might consider how to divide it ; which they, considering apart, agreed on this method, that each minister who was in the country in the year *sixty* should have an equal proportion, and that the widows and orphans of these who were removed by death might share of the King's bounty : and when they told this to Sir Arthur, he was much pleased with what they had done, and ordered the present payment for the first quarter.'"

Nothing could be more creditable both to the giver and receivers, than the terms on which this Grant was thus originally made. There was no demand of any kind, on the part of the King ; and no stipulation or compromise of any kind, on the part of the Ministers. And I may here add, without entering upon the question of the propriety or the impropriety of such Grants, that all subsequent augmentations have been made upon principles equally honourable with those which distinguished the first endowment. There was, indeed, at the time of the great increase of Royal Bounty, in the year 1803, an express stipulation *volunteered* by the Crown—"that, in consequence of such augmentation, no interference should be attempted, either directly or indirectly, with the Doctrines or discipline of the Presbyterian Church." That declaration has been scrupulously adhered to by every successive Sovereign and Government ; and I sincerely believe, that no Church in the world is less trammelled by the authority of the State, than the Presbyterian Churches of this country.

Notwithstanding the direct countenance given by Charles, however, many of the Bishops, Clergy, and Magistrates of the Established Church, continued, in several districts, grievously to annoy both the Presbyterian Ministers and people. Their marriages were annulled in the ecclesiastical courts—the laity were excommunicated and fined for refusing to attend worship and receive the Sacrament in the Es-

tailed Church—and spies were employed to discover any evasions of the law. The most virulent and unprincipled of the persecutors was Ezekiel Hopkins, bishop of Derry, who had, himself, been an English non-conformist minister, and ejected by the Act of Uniformity, in the year 1662. Like all renegades, he was particularly ferocious against those whom he had deserted; and, in some single parishes, he summoned no fewer than one hundred and sixty individuals, at the same time, to answer for alleged misdemeanours, in those very ecclesiastical Courts which were entirely under his own controul, and in which to be accused meant precisely the same thing as to be condemned!

Nor were these the only evils to which the unfortunate Presbyterians were subjected; for, in the year 1679, they also incurred the suspicion of the Government. In that disastrous year, the Scottish Covenanters had nobly taken up arms in vindication of their religious rights and civil liberties; but their success was not commensurate with the goodness of their cause. At the fatal battle of Bothwell-Bridge, they were irretrievably overthrown; and the Irish Presbyterians were falsely accused of having designed to afford them support. The Duke of Ormond, who had been again appointed Lord Lieutenant, was highly incensed at their alleged ingratitude and folly; but the several Presbyteries vindicated their loyalty, in clear and satisfactory Memorials, and were allowed, for a short time, to enjoy their usual security. This calm, however, was not of long duration; for the Presbytery of Derry, with more zeal than discretion, determined, in the year 1681, to hold a special day of fasting and humiliation, in all their congregations, for reasons which they assigned and published. Those reasons, as well as the religious services of the day, were, not unnaturally, offensive to the episcopalians; and the Magistrates of the neighbourhood being exclusively of that persuasion, resolved to enforce the Oath of Supremacy, in punishment of their offences. The terms of that Oath declared the King to be Head over the Church—a declaration which no true Presbyterian could honestly make. Multitudes of all classes, therefore, including many officers and soldiers, refused to take the Oath; and the Ministers being supposed to have encouraged such contumacious recusancy, four principal men of their number were summoned to appear before a conclave of episcopal Magistrates, at Raphoe, to account for their alleged misconduct. After undergoing a strict and insulting examination, they were reluctantly discharged; but in a few weeks, they were called before the Privy Council, in Dublin, where they were twice examined, and compelled to give in bail to stand their trial at the Lifford Summer Assizes. A packed jury, all violent episcopalians, speedily found them guilty of a high misdemeanour, in observing the Fast Day, already mentioned; and a

corrupt Judge sentenced them to pay a fine of £20—each, to come under an engagement never to offend in the same way ; and to lie in prison until the fine should be paid, and the engagement subscribed ! With the noble spirit of martyrs, they resolved to remain in prison ; and their unjust condemnation opened anew the floodgates of persecution, over the length and breadth of Ulster. At the expiration of eight months, the four Ministers were released, on the payment of ruinous costs ; but the work of legalized persecution, in law and ecclesiastical Courts, was carried forward with such persevering malignity, for upwards of two years, that multitudes of Presbyterians, especially around Derry, determined to emigrate, to America, “ because of the unceasing persecutions and general poverty abounding in those parts.” This emigration would have undoubtedly taken place, and Ulster would have been deprived of a very large number of its most virtuous and useful inhabitants, but for the death of Charles II. early in the year 1685. James II. was proclaimed on the 23rd of February, and Lord Granard, the steady friend of the Presbyterians, again became one of the Lords Justices. Under his gentle and impartial administration, the hands of the persecutors were bound up, and the unhappy Presbyterians enjoyed a season of repose.

The Government of Lord Granard, however, was too mild to suit the purposes of James ; and, consequently, the celebrated Chancellor Hyde, (Lord Clarendon,) the King’s father-in-law, was appointed Lord Lieutenant, in the year 1686. Although himself a Protestant, he zealously devoted his great talents, in accordance with the King’s desire, to the restoration of Popery. Three Protestant Judges were summarily deposed, and three Catholic Barristers placed on their seats : all the County High Sheriffs were Catholics : the charters of the Protestant corporations were annulled, and new charters granted, securing Catholic ascendancy : all important offices were bestowed upon Catholics : and the restoration of the forfeited estates was openly discussed. In ecclesiastical matters, the changes were equally striking. On the demise of Protestant Bishops, the revenues of their Sees were cast into a Fund, from which the Catholic Prelates received munificent Salaries : Catholic worship was restored in all its pomp and ceremonies : Protestant Ministers becoming Catholics were confirmed in their livings : and, finally, on the 4th of April, 1687, the King issued his celebrated “ Declaration for Liberty of Conscience,” which suspended the execution of all penal laws affecting religious opinions, and prohibited the imposition of religious Tests, as qualifications for holding office.

This Declaration, though merely designed to advance Catholicism, operated likewise in favour of all classes of Dissenters ; and the Presbyterians were not slow to take advantage of its provisions. Their

Ministers ascended the pulpits from which they had been excluded for five years—Presbyteries were regularly held—ordinances were openly administered—and the whole Church assumed its wonted form and discipline. Addresses of thanks were forwarded to the King, from the Dissenters of Dublin and Munster, and from the Presbyterians of Ulster—a procedure which some have blamed, as savouring of servility and giving countenance to Catholicism, but to which I can see no rational or Christian objection: for, assuredly, if Presbyterians had a right to freedom of worship, the right of Roman Catholics to the same privilege was equally valid.

It soon became evident, however, that James only designed his “Declaration” to serve a temporary purpose, and to smooth the way for the restoration of Catholic ascendancy. The Earl of Tyrconnell, acting as Commander-in-chief, caused all the Protestant soldiers to deliver up their arms, which he immediately placed in the hands of Catholics: and thus, an army was at once created, ready for any aggression upon the sacred principles of civil and religious liberty. Satisfied that the new tyranny would be, if possible, more grinding than the old, the Presbyterians were ready to forgive the injuries inflicted by their episcopalian brethren, and to unite with them in defence of their common Protestantism. They, therefore, hailed with joy, the invasion of England, by William, Prince of Orange; and appointed a celebrated Dublin Physician, Duncan Cumyng, to proceed to England, as the bearer of their hearty congratulations. To prevent mistakes, they gave him the following written instructions:—“1st, That, in our name, you congratulate the Prince on his arrival in England, to deliver the nation from popery and slavery: 2nd, That you represent the dangers and fears of the Protestants in Ireland, and particularly in the province of Ulster; and humbly beseech him to take some speedy and effectual care for their preservation and relief: 3rd, That you represent our readiness to serve him and his interest in the prosecution of so glorious a design, as far as we have access.” Now, all this was very well; and yet, perhaps, not quite so disinterested and magnanimous as some have alleged. The plea was the support of Protestantism in the abstract, against Popery: but, if William had been an episcopalian, instead of a Calvinistic Presbyterian, I greatly doubt whether they would have given him so ready and so cordial a reception. The truth I believe to be this—They reckoned on him as they had previously done upon Charles II.—calculating that he would not only protect them against the influence both of Popery and Prelacy, but eventually place their Church in a permanent ascendancy. We must not, however, scrutinize motives too severely; or feel surprised that men who had suffered so much, were anxious to enjoy the blessings of security and repose.

The Presbyterian messenger had scarcely departed, when anonymous letters were delivered to Lord Mount-Alexander, and some other distinguished individuals, in the neighbourhood of Belfast, stating that a general massacre of all the Protestants of Ulster was to be perpetrated on the following Sunday. The statement was untrue ; but its consequences were most important. The Protestants, everywhere armed themselves, and associated for mutual defence. In the city of Londonderry, in particular, the alarm was very great—inasmuch as the inhabitants hourly expected the entrance of a Roman Catholic regiment, commanded by the Earl of Antrim. The Rev. James Gordon, a Presbyterian Minister, advised them to shut the Gates, and thereby exclude the obnoxious regiment ; but Bishop Hopkins and most of the episcopalians counselled them to avoid so dangerous and desperate a measure. Happily, such timid counsels did not prevail ; for whilst the soldiers were in sight, a number of ardent young men, chiefly Presbyterians and “ *Apprentice Boys*,” seized the keys of the City, and closed the Gates amidst the shouts of the multitude !

The inhabitants of Enniskillen also closed their Gates, by the advice of the Rev. Robert Kelso, a Presbyterian Minister ; and, a few days afterwards, sallied out and completely routed several companies of Catholic soldiers who were advancing to attack the fortress. The conduct of the brave citizens of Derry and Enniskillen exercised a most important influence on future events ; and, it may be, that, under God, we are indebted for many of the dearest privileges which we this day enjoy, to the energy, determination, and heroism, of a few individuals comparatively youthful and obscure !

Those events roused the entire Protestant population of Ulster. Confederacies were formed and volunteers assembled in all quarters, to meet the numerous Catholic Forces, who were then advancing to Ulster, under the direction of Lord Tyrconnell. A detail of military operations would be altogether inconsistent with the objects of this History ; and I shall, therefore, only state, that after a brave but ineffectual resistance against overwhelming numbers, the Protestants were finally routed and dispersed—a few regiments alone retreating upon Derry, to animate and defend its courageous citizens. In the mean time, King James, driven from England, landed at Kinsale, and reached Dublin towards the end of March, 1689. On the 8th of April, he advanced towards Derry, at the head of 12,000 men, and invested the City on the 18th day of the same month. He found there a large body of his own troops, flushed with recent victories ; and having brought from Dublin a powerful train of Artillery, he naturally calculated upon an early and easy triumph.

For its defence, the City had, of armed inhabitants, peasantry, and

regular soldiers, about 7,000 men. The Governor, Lundy, either from cowardice or treachery, was anxious to capitulate, immediately on the King's arrival; but the gallant "Prentice Boys" raised the shout of "No Surrender," deposed him from his office, and appointed the Rev. George Walker of Donoughmore, near Dungaunon, and the valiant Major Baker, to be Joint Governors, in his stead. The former presided over the commissariat and civil departments, whilst the latter superintended the military operations.

Volumes have been written concerning the details of this memorable Siege; and with the exception of Tyre and Jerusalem, I question whether any city in ancient or modern times, has manifested determination, courage, and patient endurance, superior to those which were exhibited by the citizens and defenders of Derry, in the year 1689. That the besieging Army wanted both skill and courage cannot be denied—that the Relieving Squadron, on the other side, under Major General Kirk, behaved with infamous cowardice, is equally true—but, as regards the besieged, there is nothing wanting to consummate their glory! It has been made a sectarian boast, that amongst those heroic men there were fifteen Presbyterians to one Episcopalian; but, such comparison is most unseemly, where the disparity of numbers was merely accidental, and where those of every creed were equally distinguished for every virtue. By the blessing of Almighty God, they were released from famine, pestilence, and all the complicated horrors of war, on Sunday, July 28th, 1689, at ten o'clock in the evening—the Relieving Squadron having succeeded in forcing a strong iron chain or *boom* which stretched across the river Foyle, and prevented their access to the City. Joy and confidence now succeeded to despair; and after the famished soldiery and people had satisfied the cravings of nature, the entire city sent up one united anthem of praise and thankfulness to the Giver of all good. That devout and solemn strain was heard in the camp of the besiegers, and inspired them with more awe than the thunder of Artillery. Despairing, therefore, of reducing a Fortress defended by undaunted men, and now abundantly supplied with ammunition and provisions, James determined to raise the Siege, after having lost 100 officers, and nearly 9,000 men, in the space of one hundred and five days. He accordingly left his camp on the 31st of July, and retreated towards the South, with his whole Army, in a state of the utmost despondency; whilst the citizens of Derry threw open their Gates, and the entire population of the surrounding districts crowded in, to hail and to congratulate the glorious champions of Civil and Religious Liberty.

(*To be continued.*)

INTELLIGENCE.

ANNUAL MEETING OF THE REMON-
STRANT SYNOD.

THE annual meeting of this reverend body took place in the Meeting-house of the Remonstrant Congregation, in Ballymena, on Tuesday, the 21st of July, at 12 o'clock.

The Rev. SAMUEL MOORE, the Moderator for the past year, preached from the Epistle to the Philippians, ii. 12, after which he constituted the Synod by prayer.

The roll was then called, and a very full attendance of Ministers and Elders was found to be present.

The Rev. H. Alexander, of Newry, having been unanimously chosen Moderator for the ensuing year; and the Rev. Fletcher Blakely, of Moneyrea, re-elected Clerk, and the Rev. Thos. Smith, as Assistant Clerk to the Synod.

Several English clergymen were invited to share in the deliberations of the body.

The College Entrance Examination Committee was then appointed; and a Committee was also appointed to attend the public examination at the Belfast Institution, at the close of the next Session; and directed to make a return to this Synod, at its next meeting, respecting the attendance and proficiency of all the students in connexion with the body.

The Rev. Dr. Montgomery, and the Rev. John Scott Porter, the Synod's Professors of Theology, delivered their reports, which were found to be satisfactory.

HOME MISSION.

The business of the Home Mission was next taken up.

It was proposed by the Rev. Mr. CROZIER, and seconded by Dr. MONTGOMERY, and passed unanimously—"That all the Ministers be directed to take up a collection in aid of this object, on the first Sunday in January."

The Synod then adjourned till next morning at ten o'clock.

Wednesday, July 22.

The Synod was constituted by prayer this morning at ten o'clock.

The Clerk read over the minutes of the sitting of the previous day.

REPORTS OF PRESBYTERIES.

The reading over of the reports of the Presbyteries was next proceeded with, which occupied the Synod for a considerable time.

The Rev. Mr. DOHERTY then read over a list of the Congregations which had returned the sums which had been assessed on them; and in every case where any had been returned, the full amount of assessment, as we understood, had been paid.

THE NEW COLLEGES.

The Rev. Dr. MONTGOMERY said, in relation to this subject, the Synod would recollect that last year a meeting took place in Belfast of the three Non-subscribing Presbyterian bodies of Ireland, at which a Committee was appointed, which Committee drew up a document, a printed copy of which he then held in his hand, and which, although it was, perhaps, somewhat lengthy, it would be necessary for him to read. It was directed to Sir Robert Peel, Sir J. Graham, and Sir Thomas Freemantle, the three individuals to whom the charge of such things was entrusted in the Cabinet, and was dated the 17th of July last. There had been copies of this document struck off, and he understood the members would be supplied with them. This letter, with the signature of Dr. Ledlie, who had acted as Moderator, was sent forward, a copy to each of the three Baronets; and he believed the only answer received was this, an intimation that they had received the documents. A communication, as Clerk to that Synod, was then forwarded by Mr. Blakely, which Mr. Blakely would read to them. [Mr. Blakely here read the letter forwarded by him to the Government, setting forth the propriety of having some members of the body appointed to the Professorships in the new Colleges.] He thought they had proceeded with this matter in a regular and orderly way. They had done all in their power to secure their own rights and interests in the new Colleges; they had looked on it as most important, both as regarded the credit of their Church and the interests of their students, that some

measures should be adopted on the subject. Previous to the time that these communications had been sent forward to the Government, the appointments of the Principals of the Colleges had already been made by the Government; and, whatever desire he might have to show respect or gratitude towards the late Government, he could not suppress his conviction, that with the appointments in question no man in the kingdom had expressed himself satisfied. With the single exception of Dr. Kane, who was a man of some literary pretensions, the appointments were, as far as the attainments and fitness of those appointed were concerned, absolutely ludicrous. Persons had been appointed as Principals of the new Colleges, whose acquirements did not fit them for the superintendence of a grammar school. The Government had a right, however, to make these appointments; and it was quite clear that they had been made with a view to particular or sectarian influences. There had, for the South and West of Ireland, been appointed two Catholics, to please the Catholics—while, for the North of Ireland, a Calvinistic Presbyterian had been appointed, to please the Calvinists. In accordance with the resolutions passed at a meeting of Synod, he (Dr. M.) proceeded to Dublin for two purposes—one of these being to secure the interests of the body in the appointment of Professors, and the other to insist upon the endowment of Professorships of Theology. He had first written to Sir T. Freemantle, enclosing him a copy of the resolution of Synod, and requesting to be informed, when it would be agreeable that he should wait upon that Right Hon. Gentleman; and he received a letter, in reply, that it would not be necessary for him to go then to Dublin, as there had been nothing definite as yet fixed, in respect to the subject of the communication; and that the main arrangement entirely lay with the Government in England. He (Dr. M.) then wrote to say, he had been deputed to go by the religious body with which he was in connexion, and he must obey; at the same time naming a day upon which he would wait upon him in Dublin. On that occasion he was most courteously received by Sir T. Freemantle, and spent an hour in

conversation with him on the subject of his visit. Sir Thomas then informed him of what he had been, up till that time, unacquainted with, and which still was the cause of some anxiety to him, namely, that the appointments had been virtually surrendered by the Government; that it would be invidious for them to take the appointment of the Professors to themselves, seeing that some 1,200 candidates had offered themselves for the 45 situations, and that each of them having from 20 to 100 testimonials, as to the Government examining and deciding upon that mass of testimonials, it was what they had neither the power nor the convenience to do; that they had nominated a Literary Board to examine the testimonials, and recommend three out of the candidates for each of the Professorships. He then inquired who were the gentlemen that composed this Board; and Sir Thos. informed him that they were the Presidents of the three Colleges already appointed, together with the Protestant and Roman Catholic Archbishops of Dublin, and the Provost of Trinity College—that is to say, three Roman Catholics, two Episcopalian Protestants, and a Calvinistic Presbyterian. He saw at once that by this arrangement their share of the Professorships was likely to be small indeed; that these gentlemen, no matter how impartial, would be but too likely to have more or less of that fellow-feeling which was described as calculated to make men “wondrous kind;” that there might be, moreover, a sort of “a give-and-take” agreement made between them, in regard to the candidates from their several Churches, one party saying, “Give us so many Catholics here, we will allow you so many Episcopilians there, and so many Calvinists in another place;” that the thing would not improbably be settled by way of compromise between the three bodies, to the total exclusion of all others.—He did not ask to impeach any of the Board of dishonesty, or of a desire even to act partially; but independently of all considerations of favour or prejudice, what, he would ask, could Dr. Murray be expected to know of the worth of such men as Mr. Scott Porter, Mr. Davis, Mr. Nelson, Mr. Doherty, or many other gentlemen with whose merits the

members of that Synod were well acquainted? He then represented to Sir Thomas this unfairness, in leaving it all in the hands of these gentlemen, without one member to bring forward the claims of any of their body who might see fit to offer himself. Sir Thomas replied, that they had done the best in their power; that the question had been discussed and settled by the Government. He then referred to the subject of the endowment of Professorships, on which he denied that he could do anything, but referred him to Sir Robert Peel and Sir James Graham. In consequence of the advice of Sir Thomas, on that occasion, he (Dr. M.) proceeded to London, just at the time that Parliament assembled in January last; and, most unfortunately for him, the debates, as might be recollect, on the introduction of Sir Robert Peel's new measures, occupied some sixteen or seventeen days, during which time he had an interview with Sir Thomas Freemantle, then in London, who advised him to defer requesting an audience until the anxiety of that debate should have passed over. The day after the debate was over, however, he wrote, requesting an audience with Sir Robert Peel, and received an answer, appointing the next day at eleven o'clock, to meet him. He accordingly then repaired to his house, and was received in a way extremely gratifying to himself, personally. There were present the three Baronets, and all seemed disposed to enter on the question at once. The interview lasted for three quarters of an hour; during which time he went into all the grounds he had stated to Sir T. Freemantle, as well as such additional arguments as had since occurred to him. Sir Robert Peel entered into the question candidly with him. The Government had done the best in their power; he confessed they had not foreseen the great difficulty which had been raised; the Board was constituted now, and it was not possible to alter it, as such a course would imply some doubt as to the integrity of the men who formed it; and that the body to which he (Dr. M.) belonged might, after all, be better served, from the difference of opinion between the members of it, and the jealousy it would induce,

than if they had one of their own members upon it. With regard to the justness of this view, he had his own doubts, however Sir Robert Peel or others might look upon it. He told this to Sir Robert, who immediately inquired, if there were men of eminence among their body whom he might think as likely to fill, efficiently, any of the Professorships? He immediately mentioned Mr. Scott Porter. The Ministers had had an opportunity of seeing that gentleman, about a year before; and they at once declared their opinion, that he was a very clever and kind man, and asked for what office would they think of proposing him? The answer made by him (Dr. M.) was to the effect, that he knew of none of the Professorships, if he would except a medical one, which Mr. Porter was not calculated to fill with credit. He then put the question—if Mr. Porter should choose to become a candidate for one of the situations, how, as matters are arranged, could his claims be put forward? They were unable to solve the difficulty; but there seemed to be an impression on their minds still, that Mr. Porter might be appointed to one of the situations, if he were put upon the list of candidates. He next alluded to the merits of Messrs. Nelson, Davis, and Doherty, and others, adding, that he could increase the list to almost any extent of men from among them, competent to fill such offices.—They repeated, that it was now impossible to mend the matter, and then referred to the passing of the Chapels Act, as a proof of the Government regarding them without feelings of hostility. He came then to the next question, the endowment of Professors; and a conversation ensued, the details of which he did not feel himself at liberty—situated as he stood then, and liable to have his statements misrepresented or misunderstood—to go into. The possibility of giving some of the situations in the new Colleges, such as that of Bursar and Registrar, and others, not likely, from the nature of the duties, to awaken hostility or opposition, was then talked over; and he had no doubt that, had the late Government retained office, there would have been no indisposition shown to grant them. He had stated, that he felt himself considerably hampered in detailing

the interviews he had been describing, from the confidence in which many statements were made to him during them; but this much, however, he was enabled to say, that he had never met men who seemed more kindly or honestly disposed than these members of the late Government. He said, honestly disposed; for the men who showed you the difficulty, and did not seek to hide it, always turned out better than the men who kept back the difficulty, and carefully abstained from making allusion to it. He (Dr. M.) returned home in about three weeks. He thought it, on an occasion since that time, necessary to direct a communication to the Government, in which he had occasion to remind Sir J. Graham of the interview he had with him previously, and also of some of the matters which were then discussed. By return of post, he received a letter from that Right Hon. Gentleman, which, although private at the time, had since been backed by an official document, and was, consequently, no longer to be considered so, in which an additional salary of £100 a-year was granted to himself, as Distributor of the Royal Bounty, and an intimation with respect to Mr. Porter, that it would be open to him to prefer his claims for any of the situations he had before alluded to, or to lay his testimonials before the Government, as to his fitness to fill the situation of Professor in one of the new Colleges. It was a kind communication to him (Dr. M.); it made no reference to his having acted as Professor of Theology for that body, but was put upon the ground solely of his general character and conduct. Now, this was gratifying, certainly; it was not a disagreeable thing for that body to know, that a member had gained the favourable regard of the great and good men who composed the Government of the country; and he felt proud, not on his own account, but also upon theirs, of this testimony; he did feel that it might be meant to imply, that if he should think it right to throw up the office of Professor of Theology to that body, there was an acknowledgment of his services, a certain kind of compensation; he had no right to infer it was so—he only said such might be the case. The reason he had not before informed them of his communica-

cation was, because the letter he received, in the first place, was marked "private and confidential;" but, as he just now stated, he since got a letter, signed "Richard Pennefather," in which official intimation of the fact was conveyed to him. He (Dr. M.) was not at all indifferent to his own interests; but, at the same time, he would say, he had been ever anxious that Mr. Scott Porter should be placed in every respect on an equality with himself. On one occasion, when a sum of money was returned to them from the General Synod of Ulster, it was equally divided between them; He (Dr. M.) and Mr. Porter had been receiving—Mr. Porter for four years, and himself for three—a sum of £20 a-year, from the fund for the Protection of the Rights of Conscience; but now, having been thus allowed, at the hands of the Government, an additional sum of £100 a-year, he did intend to hand over to Mr. Porter that £20 which he had been in the receipt of, for the last three years. He still entertained the hope, that they would be able to obtain an endowment for their Professors; and he was considerably strengthened in that hope by what he had lately seen in the papers, namely, that an additional salary of £500 was to be granted to the Professors of Theology for the General Synod. Now, the delivering of lectures to the students cost no more of time and exertion, in the case of the General Assembly, than in theirs; in point of fact, their Session lasted longer—the Session of some of the former lasting only for about two months and a-half in each year.—They are to receive £250 a-year each, and he (Doctor M.) did not, for a moment, say it was too much. The Government had refused to endow a new Theological Professorship; but from the fact that they found the General Assembly in possession, they had thus treated them, and it would be hard if their body were to be treated worse, merely because they were not in possession. He had no doubt, however, as the disposition to deal fairly by all parties was gaining ground, they would have very little difficulty in obtaining an endowment. He had a particular objection to any indirect endowment, and for this reason—that was not the position exactly which their Church should occupy before

the world. As agent for the distribution of the *Regium Donum*, he was very well paid; but, it might so happen, that their next agent might not be also the Professor of Theology. It would be desirable to them, indeed, that any endowment they should receive should be kept altogether distinct from any other office, or from any individual. He felt no doubt, but that if they adopted proper and moderate measures, they would succeed in obtaining an endowment for a Professorship, as well as some situations, such as he had mentioned, for some of their brethren. He had made all the statement to them, on the subject, which was in his power to make; and he would conclude by suggesting, that a Committee should be appointed, to take measures for laying before Government the propriety of endowing these Professorships, of giving to this body that fair share of the offices and emoluments of the new Colleges, in Ireland, to which, from their intelligence, wealth, and respectability, they were, on public grounds, entitled.

A motion to that effect was proposed and seconded, and the Committee appointed.

THE CARBOY CONGREGATION.

The Rev. Dr. MONTGOMERY gave a detailed account of the mission to Carboy, which, together with Mr. Glendy, he had undertaken, since the last meeting of Synod, in compliance with a resolution then passed.

Mr. GLENDY also addressed a few observations to the Synod on the subject. The result of the mission, in this instance, was a recommendation to the Synod not to take any further steps with respect to this Congregation at present.

EXAMINATION COMMITTEE.

Dr. MONTGOMERY had a proposition to make relative to students intended for the Ministry. The Church had been fortunate, hitherto, in obtaining students for that office—young men of high moral character and respectability. For some five or six years past, however, the system of education in the Belfast Institution had been trodden completely down by the Calvinistic Presbyterians in this country. There was no use in saying that the Professors should not have submitted to it. They were men of great respectability and worth, and he had no doubt did all in their power to counteract it; but there

were external influences too strong for them at work. The students were more completely under the control of an authority outside the Institution, than of any authority inside. Such a system was unfavourable to education. He did not attach any blame to the Professors, whom he believed to be all that he had described them. The Session he complained of, as entirely too short, and that, for the last four or five Sessions, no examination whatever had taken place at the close. The examinations which used to take place, were, he knew, eminently useful, by keeping both teacher and student looking forward to them, as tests of their diligence and care from the beginning to the end, and they entered into their respective duties with zeal and determination, which was not once permitted to flag. He proceeded at considerable length to follow up the subject of the great benefits to be derived from public examinations at the close of each Session, and the necessity of lengthening the period of Session. It would be necessary for them to go to the Institution, and to say to the Managers, they were not satisfied with the arrangements; that they complained that their students suffered in consequence of the exercise of the influence of external bodies; that they trusted the Professors would fulfil their contract, by extending the Session to a period of six months; that a regular examination should take place in all the classes at the end of each, in order that the certificates of the students, as to attendance and progress, as well as the general certificate at the close of the undergraduate course should be countersigned by their Moderator; and that all the proceedings, from first to last, should be under their sanction and authority, but that it should be such as would cause them to be looked up to by old and young. After some further remarks, he concluded by moving, that a Committee be appointed to enter into correspondence with the management of the Belfast Institution, with respect to the stricter education of the students—also to attend at the end of the Session, in the month of April or May, to the examination of each class, that the Moderator might countersign the certificates obtained by the students; and, also, that the same Committee

attend at the examination for general certificates at the end of the undergraduate course.

The Committee were named, and the motion regularly put and agreed to.

Rev. Mr. ORR requested to know, if it were a fact that a silver medal had been generally given as a premium in the class of elocution, and that this medal had, on the last occasion, been withheld? He had been informed, that, on application having been made to the Secretary, that gentleman stated the class should not, on this occasion, have either the Hall for examination, or the medal. This had, he heard, been attributed to a feeling entertained towards the candidate likely to be successful; but he did not state it as a fact; he did not himself know it; and he merely noticed the subject that it might be explained.

Mr. BLAKELY said, the fact was, the Managers thought fit, for general reasons, to withhold from the class, on the last occasion, the usual premium, the giving of which was quite discretionary with them.

Dr. MONTGOMERY remarked, the Committee now appointed, if any one was desirous of any information on the subject, could, no doubt, obtain it.

The matter then dropped.

DR. MONTGOMERY'S NARRATIVE.

The Rev. Mr. BLAKELY, after directing the attention of the Synod to the subject, moved that their best thanks be given to Dr. Montgomery, for the manner in which he has set before the public a narrative of the Secession of that Synod from the General Synod of Ulster, in 1828, prefaced by an Outline of the History of Irish Presbyterianism, now in course of publication in *The Irish Unitarian Magazine*.—Passed unanimously.

Rev. Mr. BLAKELY then read a lengthened document from the Moderator and Session of Montreal, signed by Rev. Mr. Cordner, formerly of Newry, and stating, that an excellent field for the labours of young men, in this country, desirous to forward the cause of truth, now presented itself in Canada.

Dr. MONTGOMERY suggested, that the Moderator should be requested to write an answer to the communication in question; inasmuch as Mr. Cordner had formerly been a member of

his Congregation. He then referred to the fact that it would be easy for them to raise almost any required sum for a useful and important purpose, such as that set forth in the letter of Mr. Cordner, to which gentleman he paid a very eloquent compliment.

Mr. BLAKELY then rose and reviewed the spread of the principles professed by that Synod, since the persecution of Doctor Priestley, in Birmingham, in 1791; and alluded to his emigration to America, in four years from that time, since when a vast number of Societies had sprung up, until, at the present day, there were no less than fourteen very large Congregations in the town of Boston alone, comprising the education, intellect, and respectability of that State.

The motion of Dr. Montgomery was then put and passed unanimously.

NEW MARRIAGE ACT.

Rev. Mr. BLAKELY then read a communication, which had been received by him from the Registrar-General, under the new Marriage Act, enclosing a copy of a circular, forwarded to the officers of the Constabulary, by the Inspector-General of that department, on the subject.

Dr. MONTGOMERY then spoke at some length on the question. There were two classes of persons who had turned the working of this measure into a perfect abomination. He would not seek to wound the feelings of any class of men; but it was their duty to protect themselves and their people from the celebration of private and illegal marriages, by persons who scrupled not to perform these ceremonies, by night or day. He moved the appointment of a Committee on the subject, which was seconded and unanimously carried.

THE KILLINCHY MEETING-HOUSE.

The Rev. Mr. GLENDY, who, with Mr. Blakely, had been appointed to go out to England to raise funds for the purpose of liquidating the debt incurred in the erection of this house of worship, stated, that, from some circumstances which he detailed, they had not, as yet, proceeded out, but that they intended to do so in the course of a few weeks.

ABOLITION OF THE PUNISHMENT OF DEATH.

An intimation was made by the Clerk, that nearly the whole of the Congregations had forwarded petitions to Parliament on this subject.

It was, with some slight alteration, the petition which had been forwarded for presentation, when Mr. Ewart introduced the subject into Parliament, in 1843.

Rev. Mr. HILL inquired to whom the petitions intended for the House of Lords, should be forwarded for presentation? That which had been sent from this Congregation to the Duke of Wellington, for that purpose, had been returned to them, with a letter, setting forth, that "Field-Marshal the Duke of Wellington, having no connexion whatever with the people of Crumlin, could not undertake to present it."

Dr. MONTGOMERY said, the Duke of Wellington had everything to do with the people of Crumlin, inasmuch as they had, for a great number of years, helped to make up a large pension, of which the Duke was in the enjoyment. With respect to the petitions, however, almost any member of the House they chose to name, would answer.

ADDRESS TO LORD HEYTESBURY.

Mr. BLAKELY read the copy of a letter which he had received from Lord Heytesbury, in reply to an address which, on the part of the Synod, he had forwarded to him, upon that nobleman's accession to the Vice-regal office, in Ireland.

Some notices of overtures were then given, and the Synod adjourned till Thursday, at twelve o'clock.

Thursday, July 23.

The Synod met, to-day, at twelve o'clock, when the Moderator having opened the proceedings by prayer,

The Rev. Mr. MULLIGAN, at the request of Dr. Montgomery, proceeded to read a letter from the Rev. Mr. Hart, Minister of a Congregation in Aberdeen, which had been directed to Mr. Scott Porter, under the impression, on the part of the writer, that Mr. Porter was a Minister of the Remonstrant Synod. The writer, who is an aged gentleman, and who has, for a great number of years, been engaged in the Ministry, stated, that he had incurred great odium, and forfeited the fellowship of all the other Ministers in Aberdeen, by holding steadfastly to certain points of doctrine which he conceived to be the truth. He had, however, retained the more respectable members of his original Congregation, and had nothing to complain of in the way of tem-

ralities; but he desired for the fellowship of other Christian Ministers; and putting forward some of his particular opinions, on the pre-existence of Christ, and the doctrine of the atonement, requested to be informed, whether his holding of these opinions would disqualify him from becoming one of the Ministers in connexion with the Remonstrant Synod. In case of its not being so, he would have no objection to come to any Congregation in Ireland. He also represented, that he had a son, who had taken out a degree regularly, holding the same particular views, who would be also glad of an opportunity of devoting himself to the Ministry. He further invited Mr. Porter, or any other member of the Synod, to come over to Aberdeen, that he might satisfy himself and his brethren as to the character, good repute, and respectability, both of the writer and his Congregation, and offering to defray the expenses of the visit.

Dr. MONTGOMERY said, he had not before heard the whole of that document; but now, having heard it, he declared his impression, that it seemed to be the letter of a very honest and Christian man. He could understand very well the yearning which a man so long in the Ministry would be likely to feel for the fellowship of other Christian Ministers. He then alluded to the honesty of intention, as exhibited in the offer to defray the expenses of a Minister going over to satisfy himself as to the correctness of his statements. He also referred to the points of doctrine upon which Mr. Hart touched in his letter, and expressed a wish it should be intimated to Mr. Hart, and generally made known, that one of the fundamental principles of the constitution of their Church was, perfect freedom of opinion on matters of doctrine.—After speaking at considerable length to these subjects, he concluded by saying, that he thought it advisable that a Committee should be nominated to confer with Mr. Scott Porter, to whom Mr. Hart had, in the first place, addressed himself on the subject of his (Mr. Porter's) proceeding, at the time specified, to pay the required visit to Aberdeen.

Rev. Mr. CAMPBELL, of Templepatrick, said, it was impossible for him, not having had an opportunity of closely inspecting the document,

to form a very accurate judgment of its contents. He would suggest, however, that a copy of the letter should be furnished to each member of the Synod, in order that he might have an opportunity of examining its contents, as he thought too much caution could not be exercised in admitting men to connexion with their body.

Dr. PATRICK, of Ballymena, thought that there would be no difficulty, in admitting this Clergyman and his Congregation, as had been suggested by Dr. Montgomery, into fellowship; but it was still but right to make some inquiry.

Rev. Mr. ORR said, he was also of opinion, that particular caution should be used in such cases. He alluded to the reference made in the letter to the Unitarian Congregations of Aberdeen, and said, care should be taken lest they should have reason to repent any step they took in the matter.

Rev. Mr. HILL said, Mr. Orr might be perfectly easy on that subject.—Everything appeared clear and explicit enough in the letter before them; and it would be improper for them, before due inquiry was made, to even insinuate there was anything wrong on the part of Mr. Hart.

Rev. Mr. GLENDY took precisely the same view of the case that had been taken by his friend Dr. Montgomery.

A conversation of some length ensued on this topic; and the Clerk read, at the request of some of the brethren, the letter of Mr. Scott Porter, which had accompanied Mr. Hart's communication: this letter expressed no opinion on its merits.—The appointment of a Committee, proposed by Dr. Montgomery, in the first place, to confer with Mr. Porter, was seconded by Mr. Mulligan, and unanimously agreed to.

EDUCATION OF STUDENTS.

Rev. Mr. CAMPBELL then referred to the subject, of which he had given notice—namely, the adoption of some plan, by the Synod, for the assistance of students desirous to devote themselves to the Ministry, but whose pecuniary resources were too limited to permit them to prosecute their design. He enlarged on the propriety, and even necessity, of taking steps to ensure a supply of eligible candidates for the office of the Ministry; and

concluded by moving the appointment of a Committee on the subject.

Rev. Dr. MONTGOMERY thought the reasons which induced them to take this step should be laid before the public, together with this resolution. The impression should not go abroad, that they were about to defray the expenses of the education of the sons of wealthy farmers, or persons in their rank, for the Ministry; nor to give away to some one or other the proceeds of the fund they were about to raise every year; but only to such persons, and on such occasions, as an opportunity for carrying out the intentions of the founders of it might arise, namely, where a young man of good parts, belonging to their body, and deficient in pecuniary resources, would be found to devote himself to the Ministry. He then alluded to the fund for the protection of the Rights of Conscience, and intimated that one of its objects was to afford assistance to students for the Ministry; but they had, up to this time, so much to do with it, in the vindication of their civil rights, that they could not yet devote any of it to that purpose. He did not know but it might have been better to have appointed a deputation to wait upon the Presbytery of Antrim upon the matter. He also stated, that he had in his own hands a sum of £50, which had been transmitted to him in an anonymous communication from England, shortly after the publication of the sermon delivered by him to the Non-subscribing bodies; and he was authorised by the donor to make such use of it as seemed to him best calculated to advance the interests of truth. He had since formed an acquaintance with his correspondent, and he had no doubt there would be another £50, perhaps £100, obtained from the same source, if such an object as the establishment of this fund were to be carried out.

A lengthened conversation followed, in the course of which, the propriety of extending the fund for the protection of civil rights, so as to include, practically, the object intended, was discussed. It was also proposed to defer the further consideration of the matter until the meeting of the three Non-subscribing bodies, in Belfast, next July. The practicability, also, of making up the fund by Sunday

collections, was taken into consideration. A Committee was ultimately appointed to arrange the whole matter. The business having then concluded, and

The MODERATOR having pronounced the blessing, the Synod adjourned at a quarter to four o'clock.

EVENING ENTERTAINMENT AT
BALLYMENA.

The members of the Remonstrant Congregation, in Ballymena, desirous to mark the gratification they experienced in the Synod having selected their new and handsome Meeting-House, to hold its annual meeting in, fixed on the evening of Thursday, to celebrate the event by a grand public entertainment. The place chosen to hold it in was Guy's School-Room; and, spacious as it is in dimensions, the number of persons, members of every religious denomination in town, who were anxious to be present, almost filled it to inconvenience. The assembly, when seated to tea, which was served shortly after six o'clock, was extremely imposing in appearance; many very elegantly attired ladies presided at the tables, as well as some of our humbler, though not less handsome, countrywomen. The arrangements, with respect to the comfort and convenience of the guests were, literally, all that could be desired; and the stewards were unceasing in their attentions. The decorations of the room were at once chaste and imposing, consisting of wreaths of laurel, interspersed with some gay flower buds, lining the walls and windows, and forming a very neat arch, in front of the temporary platform, which had been erected at the rear of the room. Back from this arch were placed the chairs, which were afterwards taken by Wm. Gihon, Esq. who presided on the occasion, the Rev. Dr. Montgomery, and some other gentlemen. On the left of the President sat the Rev. Mr. Carley, of Antrim, the Rev. Mr. Blakely, and others. To complete the arrangements, and to give the whole an effect which it would be otherwise impossible to produce, the services of Mr. Byrne, the celebrated Irish harper to Prince Albert, who happened to be in Ballymena, were engaged, and occasionally, throughout the evening, might be heard those strains which

are said to have such an effect on the "pulse of the patriot, soldier, and lover." An abundance of choice fruit was also handed round, at one stage of the proceedings; and, indeed, expense seemed to have been entirely overlooked in the management.

About seven o'clock, the tables having been cleared, Mr. Gihon ascended the platform, and took the chair amid loud cheering.

The CHAIRMAN came forward, almost immediately, and said—Gentlemen and ladies, when asked to take this chair, I, as is usual, said, some more worthy person should be called on to fill it; but one of my young friends said, it seemed the natural position for me—so, being a little of the same opinion, I was easily persuaded, and here I am, at your service; and I promise you I will be a good listener, provided, gentlemen, you do not make your speeches too long. And, that I may not be the first to transgress in the way of speech-making, I will have done after stating that I find our young men have provided a musical treat for us, by engaging the services of Mr. Byrne. My duty now, as Chairman, is to introduce to your notice my friends around me. Mr. Gihon then proceeded to give from the chair the usual loyal sentiments, which were rapturously received.

On giving "The Lord Lieutenant and prosperity to Ireland,"—

The Rev. Mr. ORR, having been loudly called on, came forward and replied to the sentiment.

The Rev. FLETCHER BLAKELY responded to the next sentiment, "Civil and Religious Liberty," in a speech of great power, reviewing, in their proper order, the ages in which persecution was inflicted on men for their religious opinions, entering at length into the history of the different advances made in the road to perfect liberty of conscience, and congratulating them on the position they now occupied, with respect to freedom, both civil and religious.

"Lord J. Russel, and her Majesty's Ministers."

The Rev. Mr. GLENDY, in a neat speech, in which he took occasion to state, that although firmly adhering to his own political opinions, he had never put them forward conspicuously, spoke to the sentiment.

The CHAIRMAN next gave
"Sir Robert Peel, and her Majesty's
late Ministers."

The Rev. DR. MONTGOMERY replied
in a speech of great power.

"Freedom to the Slaves."

The Rev. MR. WHITE, in appropriate
terms, replied.

"The Synod of Munster."

The Rev. MR. CROZIER acknowledged
the compliment paid to a body
to which he had, for some years, the
honour to belong.

"The Presbytery of Antrim."

The Rev. MR. CARLEY, of Antrim,
in an address, in the course of which
he referred to the history of the Pres-
bytery, and the struggles so long, and
at length so successfully made by its
members to disenthral themselves,
responded to the sentiment.

"The Remonstrant Synod."

The Rev. MR. ALEXANDER, the
Moderator of the Synod, spoke to this
sentiment.

"The liberal Non-subscribers of
England."

The Rev. ROBERT MINISS returned
thanks on the part of the English
Non-subscribers.

The Rev. MR. M'FADDEN had been
deputed to propose a sentiment. It
was "Our liberal fellow Christians of
every Church and land." He pro-
ceeded to examine who they were
that came within the meaning of the
words of the sentiment, and pointed
out, at considerable length, and with
peculiar discernment, those to whom
the words referred.

The CHAIRMAN then gave,
"Non-sectarian education."

The Rev. JOHN MONTGOMERY re-
plied.

"The Ladies."

The Rev. MR. CAMPBELL in a brief
and humorous address returned thanks.

DR. MONTGOMERY then proposed
from the platform,

"The Remonstrant Congregation
of Ballymena."

The Rev. MR. M'CAMMON responded.

DR. PATRICK having been loudly
called upon, also replied. He bore
testimony to the kindly feelings mani-
fested by their fellow-townsmen, of
every class of religionists, towards
their Congregation, many of whom
had been present during their enter-
tainment, on that evening, and none
of whom, he believed, entertained to-
wards their body the slightest hostility.

"The Stewards," was next given,
and suitably responded to; and the
company separated, about twelve
o'clock.

PRESENTATION OF THE BARKER STEAM-
PRESS.

This long-looked-for festival took place
on Monday, July the 6th, that being
the first day on which the conven-
ience of the Chairman and Mr. Bar-
ker, and the use of the Hall, neces-
sary for the occasion, could be com-
bined.

About twelve o'clock in the day,
DR. BOWRING, M.P. the Treasurer of
the Committee for obtaining sub-
scriptions, and for purchasing the
press; DR. BATEMAN, the secretary;
T. F. GIBSON, Esq, the auditor, and
several friends from Leeds and other
neighbouring places, met at Wortley,
a manufacturing village about two
miles from Leeds, where Mr. Barker
resides, and where he has his printing
establishment. A cold dinner was
provided by Mr. Barker's family, in
one of the large rooms of his ware-
house, at which the principal guests,
and a large number of visitors, sat
down at various times. The sim-
plicity of the repast, and the manners
of the partakers of it, was very
characteristic of the man who was the
centre and object of the gathering,
and the occasion of its taking place.
But our friends will agree with us,
that no circumstance could be so
characteristic as this, that the boards
on which dinner was spread were sup-
ported by piles of printed sheets—
that, in fact, the legs of the dinner-
table were made of tracts.

Shortly after dinner, DR. BOWRING
made his way, through the crowded
yard and print-shop, to the press, near
the side of which he was mounted.—
He then put on the first sheet; DR.
BATEMAN took it off, and it was held
up for exhibition amid the cheers of
those who were around, both inside
and outside the building. The sheet
printed was the Report of the Com-
mittee, and the press continued for
some time working off more impres-
sions.

At the conclusion of this ceremony,
DR. BOWRING was conducted into the
yard, where he delivered a short and
suitable address to the people; and
was followed by MR. BARKER.

The weather was unfavourable

which prevented a longer out-door meeting; but Mr. Barker, and many of his friends, spoke, we understood, in the afternoon, at Wortley.

In the evening, at six o'clock, tea was provided in the Music-Hall, Leeds. As many as could be accommodated sat down to tea, and this number was afterwards increased, by admission into the gallery, orchestra, and other vacant parts of the room, till it was quite full. There must have been about 700 persons present.

The Rev. EDWARD HIGGINSON, of Wakefield, then moved that the chair should be taken by Dr. Bowring, whose name, he said, was associated at once with the pleasing exercise of the imagination and with sterner studies; with literature, legislation, and statistics; who was poet, philosopher, and philanthropist.

JOHN S. HINCKS, Esq. of Leeds, seconded the motion in some beautiful and happily-expressed remarks, in which he spoke of the advance of great and humane measures, the substitution of kindness and instruction for prisons and scaffolds, and the prospective change, by the various influences now at work, of millions of barren minds into fruitful ones.

Dr. BOWRING, the Chairman, called on Dr. Bateman, the Secretary to the Steam-Press Committee, to read the report.

The Report stated, that in January, 1845, Mr. Barker was invited to London, to deliver a series of discourses, in elucidation of his views of religion and morality. The evident integrity of the changes which appeared to be taking place in his own mind—his manifold efforts to disenthral the public mind from the deadening effects of a conventional acquiescence in unconsidered dogmas, created a desire to convey to Mr. Barker some tangible evidence of the intense sympathy he had created, which would enable him to give greater efficiency to his philanthropic designs for the spread of truth and knowledge. At an advanced age, he had been expelled from his office as a Methodist minister, for avowing his honest sentiments, and he had been under the necessity of entering business for a subsistence.—He acquired the art, and commenced the business of printing, under many disadvantageous circumstances. To place a press, therefore, in his hands,

which should assist him in his great object of disseminating knowledge among the people, seemed the most appropriate recognition of his claims on public support, and the most serviceable help to his labours. On the 31st day of January, 1845, advantage was taken of a crowded and highly respectable meeting, held at the White Hart Tavern, and presided over by Dr. Bowring, M.P. to make the matter known to those assembled, and to obtain an expression of their sentiments in regard to it, and the result was, resolutions expressing admiration of Mr. Barker's great talents—gratitude for his unwearyed and disinterested exertions—fervent wishes for the success of his labours, so far as they are conducive to religious liberty and general improvement—and the determination to open a subscription for the purchase of a steam-press. The subscription was commenced with spirit, and subsequently an impulse was given to it by an arduous public controversy, in which Mr. Barker was called upon to engage, and which he entered upon and closed in a manner which reflected great credit on his ability, zeal, temper, sound judgment, and love of truth. The result is that a sum has been collected sufficient to defray the cost of a steam-press, and cover the expenses of its erection. The treasurer's account was then read, and it appeared that the total received, up to July 6th, was £634 2s. 9d. of which £390 had been paid Mr. Napier, for the printing machine, £100 to Mr. Hayley, for an engine and boiler, complete, £42 12s. 10d. for fitting up the engine and press, including the erection of a chimney, £3 10s. for advertisements, leaving a balance of £95 19s. 10d. to be paid to Mr. Barker, for providing furniture for the press, and extra type. [The report in full is already in print.]

Dr. BOWRING, at the conclusion of the report, rose and addressed Mr. Barker thus:—In the name of that numerous body of subscribers, who have contributed to present this testimonial of respect to you, and in the presence of multitudes of your friends and admirers, who have felt greatly interested in your exertions in the time that is gone by, and look forward with interest to your course in the future, I present this press to you.—

You are a man who have interested yourself honourably in all those great questions which are connected with the improvement of the human race. You have seen many victories achieved by good over evil, and you will help us to get more. In the belief that you will earnestly respond to those feelings which I have thus feebly expressed for myself and those contributors whom I represent to-night, I commend this great power into your hands, convinced that you will so use it as to leave the generation that shall follow you better than the present.

Mr. BARKER, after a great effort to calm his feelings, and command his usual clear utterance, delivered a most powerful and eloquent speech, which we regret our space will not allow us to publish.

The Rev. CHARLES WICKSTEED, of Leeds, then moved, and Mr. GILMORE, of Newcastle, seconded, the following resolution :—“ That the thanks of Mr. Barker’s friends and well-wishers are tendered to the members of the Committee, and especially to Dr. Bowring, (the treasurer), Dr. Bateman, (the secretary), and T. F. Gibson, Esq. (the auditor), for the efforts they have made to obtain a steam-press for Mr. Barker, for the perseverance with which they have kept this object before the public, and the successful issue to which they have brought it.”

This resolution was acknowledged by Mr. GIBSON, who said, that that meeting was held, and the Committee had laboured, for no exclusive, sectarian, or individual purpose, but for the promotion of mental freedom and popular improvement. They had now free commerce, and they must have free minds; they had got cheap bread for the people, and they must have a cheap literature for them, too. For this purpose they must combine and agitate—agitate by the lips, by the pen, and by those great machines, one of which had been that day presented to Mr. Barker.

The Rev. FRANKLIN HOWORTH, of Bury, in a warm-hearted speech, in which he gave some interesting particulars of his first acquaintance with Mr. Barker, who was now one of the most esteemed friends he had the privilege to know—and in which he also commented on some points of difference that might still exist between his own views and those of his

friend—moved, “That this meeting—consisting of persons of various religious opinions—though not professing agreement with all the views of Mr. Barker, desire, by their presence here this evening, to bear their testimony to the force of his intellect, and the many virtues of his character; and to express their confidence, that the press presented to him this day will be devoted, in the love of truth, and in the best exercise of his conscience and ability, to the glory of God, and the well-being of man.”

This resolution was seconded, in a long and very striking speech, by CHARLES LARKIN, Esq. a Catholic gentleman from Newcastle. He said, he would appear in no equivocal colours before them, and would move under the banner of no other denomination than that to which he belonged. He wished to express his admiration for Mr. Barker, and to say, that in doing so, he was a Catholic. From what he knew of Mr. Barker, he believed that no man would more revolt at the thought of applying his press to any purpose injurious to man than he would. He was a man of great talent and eloquence, of great excellence and sobriety. He was a pattern of a husband and a father; and he could say this with truth, for he had seen him in the bosom of his family. His object would be, to lead back the prodigal from his husks, from debauchery and drunkenness to his Father’s arms. Mr. Larkin avowed his dissent from the Unitarian theory of one God in one person; but he declared his reverence for the right and the necessity of free inquiry; and while on this and some other questions he differed from those around him, he agreed with them on larger and more practical matters—in their love of God, their appreciation of his wide benevolence, and in their desire to do man good. (Mr. Larkin’s speech, to which our space prevents us doing more justice, was very remarkable, not only for the thoughts and language, but for the bold avowal of principles of mental freedom and charity, not usually supposed to characterize the members of that church.)

Cordial thanks were voted by acclamation, to the Chairman, on the motion of JOHN ATKINSON, Esq. of Leeds, seconded by Mr. MILL, and the meeting separated.

The assembly consisted of friends from many neighbouring, and several distant towns; and among other less numerous arrivals, was one of an express train, of 150 guests, from Newcastle.—*Inquirer.*

AMERICAN UNITARIAN ASSOCIATION.

The public meeting was attended by a crowded concourse of people, showing an increasing interest in the cause, on Tuesday evening, at half-past seven o'clock, in the Federal-street Church. Prayer was offered by Rev. Dr. Ingersol. The chair was taken by Hon. Samuel Hoar, of Concord, one of the Vice-Presidents, who made an appropriate address. At his call, the report of the General Secretary was then presented. It was full of interesting matter, and will be published. The following resolutions were offered by Rev. Mr. Clarke, of the Executive Committee:—

“Resolved—That Unitarians are, by the Providence of God, in a position which qualifies them to conduct missionary operations to great advantage; inasmuch as they can go out untrammelled by creeds, and may dwell exclusively on those positive, practical, and fundamental truths, which will create a new heart and awaken a new life in the human soul.

Resolved—That in our future action as a denomination, it is desirable to adhere to the principles of Christian Freedom and Progress, embraced and advocated by revered and leading Unitarians in past times.

Resolved—That it is the duty of Unitarians to feel and manifest an earnest interest in all the social reforms and philanthropic movements which promise to advance the interests of humanity.

Resolved—That in the present situation of our country, as regards its foreign relations, Unitarians are bound, in common with all disciples of Christ, to plead for peace, with renewed earnestness; and we call upon our brethren, of all Christian denominations, to lift up a united remonstrance against that spirit and those measures which may tend to renew or perpetuate the horrors and sins of war.

Resolved—That we congratulate all our friends upon the success which has thus far attended the Meadville Theological School; and while we rejoice

to witness the cordiality and confidence shown towards this institution by the Christian denomination, we assure that excellent body of our sincere desire that this institution may be the means, under providence, of strengthening their hands, and making them yet more useful in the service of our common Lord and Master.

Resolved—That it is desirable to take active measures to promote a more extensive circulation, through the country, of the works of standard Unitarian writers.

Resolved—That the increasing spread of liberal views among our brethren in Canada and Great Britain confirms our belief in the ultimate success, and our sense of the saving power, of Unitarian Christianity.

Resolved—That we remember with gratitude the labours of those great and good men of our denomination, in this country and Great Britain, who have, during the past year, gone from among us into the spiritual world; especially recalling, at this time, with solemn joy, the Christian character and exalted worth of Ware, Aspland, and our late President, Story.”

Under the first of these resolutions, G. G. Channing, Esq. travelling-agent during the last year, made a few observations, and offered an interesting abstract of his doings, and the results of his efforts. Rev. F. W. Holland, of Rochester, N. Y. spoke to the same resolution, and adduced remarkable facts and circumstances to show especially the utility of diffusing tracts and books where our faith is little known; he also stated the cogent need of an earnest and efficient missionary to traverse the State of New York. The second and third resolutions were advocated by J. A. Andrew, Esq. of Boston, who appealed to the explicit example of Jesus Christ, as the one great, living argument for philanthropic and humane endeavours on the part of Christian disciples, and recurred to the benevolent earnestness of Channing, and the brave devotedness of our Pilgrim Fathers. Rev. W. H. Channing followed in a similar vein, or rather in a very different and peculiar vein, speaking powerfully, but in a somewhat accusatory spirit, of the short-comings of the denomination, in regard to its original and avowed principles, liberty, holiness, and love.

George S. Hillard, Esq. took the tone

of his observations from the spirit of some of the resolutions, rather than from the words of any one of them ; he directed his words with emphatic and surpassing eloquence to the connexion of Christianity with public concerns, with statesmen and the state. After a few observations from Richard Warren, Esq. made in behalf of the Unitarian Association in New York city, the doxology was sung, and the services of the evening were closed.

The adjourned meeting of Thursday morning was continued in the afternoon, when the following resolutions were adopted with great unanimity—the first six being offered by Rev. Dr. Gannett, and the last one by H. H. Fuller, Esq. :—

“ Resolved—That the business of this Association has so much increased, and the opportunities for an extension of its usefulness have so multiplied, that it is proper to create a permanent office, to be filled by a travelling agent, so far as this may be done without an alteration of the constitution.

Resolved—That the trial of such an office which has been made last year, confirms us in the belief that it may become an important part of our operations.

Resolved—That such an office be now created, till it shall be abolished by vote of this Association.

Resolved—That the appointment of a person to fill this office be vested in the hands of the Executive Committee, and that they be instructed to make such appointment annually, as soon as possible after this annual meeting.

Resolved—That the salary of this officer be determined by the Executive Committee, subject to the condition that it shall not exceed one thousand dollars, exclusive of travelling expenses.

Resolved—That the Executive Committee be authorised to prescribe the duties of the general secretary, and of the travelling agent, respectively, and so to distribute said duties, as to promote in the most efficient manner the great purposes of our Association.

Resolved—That it is expedient and desirable that a convenient room or rooms should be provided for the use of this Association, in some central place in Boston, which shall be kept open as a Reading-room, and free of access, as such, during all the busi-

ness hours of every week-day, under the charge and care of the general secretary, and in which shall be placed the books and library of the Association, and such tracts and pamphlets as they may possess, for sale or distribution.”

A resolution was also introduced by N. A. Barrett, Esq. to the effect that the Executive Committee be recommended to publish a series of tracts on practical subjects, and to make arrangements for conventions in county associations.

UNITARIAN COLLATION.—The festival known by this title was observed this year with preparations and on a scale of even unusual extent and completeness. As before, it was provided by Unitarian laymen of Boston for the entertainment of the clergy, and of persons of both sexes, of the denomination generally. It was spread in probably the largest single apartment in the city, the hall over the extensive and newly-built depot of the Maine railroad. The immense company sat down to the abundantly provided and elegantly decorated tables, on Tuesday, at two o'clock, P.M. A brief and appropriate speech was made by the Chairman of the Committee of Arrangements, E. Dale, Esq. and a blessing was invoked by Rev. R. C. Waterston. After the refreshments were disposed of, thanks were returned to Almighty God, by Rev. S. K. Lothrop. A hymn was sung ; when the presiding officer of the occasion, Hon. Josiah Quincy, late President of Harvard University, whose presence gave added dignity to the feast, rose and addressed the assembly in a course of able remarks, alluding to the peculiar interest of the day, setting forth the distinguishing peculiarities of our faith, vindicating them, as he went on, by many forcible and sound arguments, and extending a cordial and affectionate welcome to friends present from all parts of the country. He was followed by Rev. Dr. Pierce, who protested against being called by the name Unitarian, and related an entertaining anecdote in his best manner.

Another hymn being sung, Rev. Mr. Hall, of Providence, adverted to the infinite value of Christian love, Christian Charity, and especially of the great need we have of that fore-

most grace under present exigencies. Rev. Mr. Hosmer, of Buffalo, N.Y. continued this course of observation, and made especial mention of the growth, the religious necessities, and prospects of the West—a region to which he said he had ceased to belong, through the multiplied facilities of communication between his city and this; and he bespoke a yet increased sympathy for the brethren there. The next speaker was Richd. Warren, Esq. of New York city.— He appeared in behalf of the recently organised Unitarian Association of the State of New York. With much spirit he declared the aims of that body, and besought the kindly regard and fellowship of the liberal Christians of New England. Elder Harvey, of the Christian denomination, of Pennsylvania, on the ground of common points of faith between his denomination and Unitarians, took the attitude of a fellow-worker and brother, in a very spirited strain, and paid a high tribute to the fraternal cordiality displayed by the latter towards the former. A response to the references made to the western country, was made by Rev. Mr. Conant, of Geneva, Illinois, who testified in terms of strong commendation to the zeal and efficiency of the preachers of the Christian connexion. A third-hymn was sung, and the attention of the company was then engaged by Rev. Mr. Walter, of Springfield, Ohio, another Christian, who brought evidence of the deep desire of his associates to gain a more thorough acquaintance and co-operation with our men and measures. His gratitude was eloquently expressed by Rev. Mr. Cordner, of Montreal, Canada, for the substantial expressions of sympathy hitherto received by his people from the Unitarians of the United States. The Doxology was sung, thanks were tendered to the Committee, who were re-appointed, and the company separated in the best possible humour.

RENUNCIATION OF TRINITARIANISM.

On the evening of Sunday, the 17th ult. the Rev. Robert Hassall, formerly a preacher of the Methodist New Connexion, made a statement of the reasons which induced him to reject the doctrine of the Trinity, in the Unitarian Church in this city. The Rev. gentleman chose for his text John viii.

14, "Though I bear record of myself, yet my record is true." He stated in the first place what his views had been respecting the doctrine of the Trinity, and what views he had adopted since he had rejected that doctrine. He then stated how he was led to the inquiry which terminated in a change of his opinions, and concluded by alluding to the influence which that change had upon his character and happiness.

Mr. Hassall is an Englishman, a native of Staffordshire, and was deeply impressed with the importance of religion very early in life. He entered upon a course of study preparatory to his undertaking the duties of a preacher of the Gospel, under the superintendence of a venerable, aged minister of the Methodist New Connexion. Whilst pursuing his studies, he felt the want of evidence in the Bible to sustain the doctrine of the Trinity. He was struck with the fact that nowhere in the four Gospels is it recorded that Christ taught, or even once named, the doctrine of a tri-personal Deity. For some time he was disturbed in mind, read several books in support of the Trinity, and a small work of Dr. Carpenter's in refutation of that doctrine. Not being able to find such kind of proof as he was searching for, he finally came to the conclusion that though the doctrine of the Trinity was unsupported by proof positive, it was nevertheless capable of being sustained by a chain of inferential argument. This settled his mind for the time, and he resolved to receive the dogma as an admitted truth, and as an essential part of the Christian's faith. How his mind was again brought to the consideration of this subject, after a lapse of years, is stated by himself in the following words:—

"One day (oh, never shall I forget it) whilst engaged in prayer to God with more than usual earnestness for the outpouring of his blessing upon me and the church, I was perplexed beyond description (as many others have been) in endeavouring to address the triune God, or, in other words, the Father, Son, and Holy Ghost. My faith taught me that each Person of the Trinity was an object of worship, inasmuch as each person was God; yet I found that I could not worship one person without separating it in my mind from the other two. But I knew, if I divided them, I should make

three objects of worship ; and I knew too, that if I worshipped one person, that would only be a part or third of the Divinity. Still I found it impossible so to unite the three persons in one, as to worship the Father and the Son and the Holy Spirit at the same time, or the Son and the Father at the same time. I say I found it impossible to do it, and I defy any human being under heaven to do it. If there be three persons in the Deity, we can render supreme worship to one only at a time. From the constitution of the mind, it is impossible to do otherwise. Thus, then, I felt myself situated. I became agitated ; I rose from my knees, and, in a state of confusion and perplexity, paced my room backwards and forwards. Question after question respecting my faith occurred to my mind. Can the Divine Being, I asked myself, be what I believe him to be ? Is he divided into three persons called Father, Son, and Holy Ghost ? Is the being of supreme worship such a one as to perplex the mind of the sincere worshipper ? I doubted it. It appeared to me to be impossible. I resolved again, then, to examine the evidence of Scripture for the doctrine of the Trinity. That examination I believe was impartial, conducted with a simple desire for the truth. I read my Bible, and the best works I could find both for and against the doctrine ; and the conclusion to which I felt myself obliged to come, as I have stated before, was, that it was not scriptural."—*Montreal Bible Christian.*

NEWRY SUNDAY-SCHOOL.

The annual Soiree of this School was held on the 8th July. Owing to the unfavourable state of the weather, and other circumstances, the attendance of friends was much less numerous than on former occasions ; but we have not to complain of any lessening of the spirit with which the proceedings were conducted.

The Rev. F. BLAKELY spoke on civil and religious liberty.

The Rev. THOS. ALEXANDER, who occupied the chair, addressed the assembled children, urging them to a faithful use of the means of improvement placed within their reach.

The Rev. SAMUEL MOORE explained the origin and principles of the Remonstrant Synod.

Mr. SCOTT responded to the senti-

ment of "Prosperity to the Unitarian Congregation of Newry."

The Rev. HENRY ALEXANDER spoke briefly on Sabbath-School Instruction.

Mr. W. H. CORDNER returned thanks for the notice taken of his brother, the Rev. John Cordner, of Montreal ; and

After Messrs. M'Calpin, Moore, Cowan, Weir, and other country friends had expressed their satisfaction in being members of the Congregation, and with the proceedings of the evening, a hymn having been sung, and a blessing asked, the meeting separated.

CALL OF ABRAHAM.—Most important for mankind was the call of Abraham. It was one of those events on which human destiny is found from time to time to hinge. Idolatry was all but universal. The knowledge of the Creator had nearly vanished from the earth. Egypt, the centre of the arts and refinements of life, worshipped even the lowest animals. There it was fully proved how little man can do for himself in regard to the solemn obligations of duty, and the high hopes and destiny of the religious life. But God chose Abraham, and a new era began which will never come to an end ; for Jesus finished what Abraham commenced. It is a gratifying fact, that the series of biographical pictures begins with one which is so pleasing and so ennobling as that of Abraham. Had the dispositions which actuated him been shared by all who came afterwards, we should not have found the great life-roll of humanity blotted, blurred, and disgraced by such names as Alexander, Nero, and Napoleon.

Already, at the times of Abraham, had the world made some decided progress in civilization ; a knowledge of which, so far as it is definite and satisfactory, we owe to the divinely illuminated pages of the Bible. The most useful arts of life had long been invented, and were in general use. Those large societies of men which are called nations were gradually forming themselves on spots which were determined by a regard to the natural limits and advantages afforded by seas, rivers, and mountain-ranges. And, as men fixed themselves in different places up and down the earth, so did they become more and more divided from each other by the continually increasing diversity of languages, which led to other alienating diversities in social

usages, and in religious opinions and observances. The first empires were thus founded, and the great question of human education began to be seriously worked out. War had begun its desolations ; slavery was quietly but effectually wasting human energies away, perverting the natural relations of life. The union of the sexes, which is the great hinge of man's highest good, was uncertain and ill-regulated. Hospitality had assumed a distinguished position, and sheds a mild lustre over these early days ; but if, from such a tent as that of Abraham, we turn to the world at large, we behold scarcely any other virtue in a high condition, and such vices abounding as easy abundance and extreme leisure may produce, under the aid of burning skies, vivid imaginations, and uncontrollable passions.—*People's Dictionary of the Bible.*

THE MOSAIC CONSTITUTION.—The choice of an agricultural constitution, on the part of Moses, had this advantage, that it effectually served one great instrumental purpose which he had in view ; namely, the severing of his people from the idolatrous nations into the midst of whom they were going, and by whom they would, unavoidably, and for many ages, be surrounded. The country, too, was eminently fitted to give scope and opportunity to the resources of agriculture. Its position on the globe is such as to secure a full supply of heat, while the proximity of the Medi-

ranean Sea tends to mitigate its fer-
vours. Lebanon covered the land from the cold winds of the north.—Other hills gave shelter, and formed warm vales ; while they themselves afforded pasturage for cattle, and, by means of terraces, soil for culture under different degrees of heat. A large river runs through the length of the land, and is fed by many tributary streams ; other rivulets cut Palestine from east to west, flowing from the hills into the Mediterranean. The rocky (limestone) nature of the land gave an abundance of fountains and brooks. The dews are heavy. Rain falls plentifully in the opening and in the decline of the year. All these advantages contributed to make Isaac's wish a reality :—“God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine.” (Gen. xxvii. 28 ; comp. Deut. viii. 7, seq.) No real objection to this account can be drawn from the actual condition of Palestine. Its civil history accounts for its actual unproductiveness. The sword is a bad substitute for the plough. Tyranny and oppression inevitably produce a desert. It was a nation of freemen that, under Mosaism, made the entire land a garden. A nation of bondmen could do no other than make it and keep it barren and desolate. Yet, wherever due care is now applied, ample proofs are given that the Land of Promise might again produce the richest rewards of human labour.—*People's Dictionary of the Bible.*

OBITUARY.

DIED—At Ardglass, on the 10th July, Jessie, youngest daughter of the late John Rowan, Esq. of Downpatrick. The peaceful and beneficent life and death of this young lady, her meek submission to the will of God, must be a joyful remembrance to those friends by whom she was tenderly cherished and dearly beloved. Their sorrow cannot be the bitter sorrow of those who have no hope. To the glorious appearance of our Lord Jesus Christ may they look, in the blessed hope of a re-union in the future kingdom of heaven of our common Father. There every tear shall be wiped from

every eye ; and every Christian mother shall meet her departed Christian children ; and may we not reasonably believe that they will be associated together, for ever, in the same mansion ?

Died—At Boltnaconnel, parish of Killead, on Wednesday, 5th August, Mary, the beloved wife of Mr. John Montgomery. She possessed a discriminating judgment, and had a clear apprehension of gospel truth ; was a kind wife, a tender and affectionate mother, a sincere and steady friend, a rational and intelligent Christian.

TO CORRESPONDENTS.

It is requested that all communications intended for insertion in the *Irish Unitarian Magazine* will be forwarded not later than the 10th of the preceding month (if by post, prepaid), to 28, Rosemary-street, Belfast.

THE

IRISH UNITARIAN MAGAZINE.

No. X.

OCTOBER, 1846.

VOL. I.

CALVINISTIC REPRESENTATIONS OF DEITY.

BY THE REV. W. GLENDY.

Now, we are told, on the authority to which I refer, "that God from all eternity did, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass. By this decree of God, for the *manifestation of his own glory*, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death—they are particularly and unchangeably designed; and their number is so definite and certain, that it cannot be either increased or diminished."—Con. chap. iii. Hence it is plain, that "whatsoever comes to pass is unchangeably foreordained" of God, and must take place. When, therefore, as alas! is sometimes the case, a son cuts his father's throat, this God has from all eternity unchangeably decreed. And not only so, but with the "end, he has also foreordained all the means thereunto," so that sooner could the parricide annihilate the sun in the heavens, than escape the commission of the crime to which he has been foreordained.

Again, God's decree is in accordance with "the counsel of his will," that is, I presume, is decreed advisedly, deliberately, to the purposes of infinite wisdom; so that the greatest crime is in as perfect accordance with "the counsel of God's will," as the highest and holiest deed ever done. And thirdly, all actions, whether virtuous or wicked, are equally for "the *manifestation of God's glory*," so that the most ungodly men on earth, not only act in accordance with the counsel of God's will," but as fully glorify him as the holiest and the best. It is not easy, therefore, to see why the one should be translated to heaven, whilst the other is consigned to "hell fire for ever;" and yet both, with equal fidelity, executing the work to which they were foreordained; acting in accordance with the counsel of God's will, fulfilling his own eternal decree and equally manifesting his glory; or if there be any difference, the advantage is on the side of the wicked, who have the most difficult and unpopular work to perform, whilst they labour for its accomplishment with greater zeal and diligence.

This eternal and unchangeable decree of God is carried out and accomplished "in creation and Providence to the *glory* of his power, wisdom, and goodness, so that all things come to pass *immutably and*

infallibly, and it extendeth itself to the *first fall* and all other sins of angels and men, and that not by a bare permission," &c. &c.—Con. chap. 5. But man, in common with all other parts of creation, derives his being from God. He made us, and not we ourselves. We were the last, the highest, the best of God's creation here below. Moses testifies that man was created in the image of God—placed in paradise—the garden of the Lord—surrounded by all that was pleasing and delightful. David declares that he was made a little lower than the angels, in the original, Gods, or, as some will have the word to signify, a little lower than the trinity, crowned with glory and honour. But whilst we read of all these distinguished favours conferred upon man; and that the hand which "formed him curiously in the womb," is leading him with outward marks of love and friendship, we cannot forget, that, eternally, before he gave him being, his Creator had planned and decreed his misery and ruin. That "the counsel of God's will" from all eternity was recorded against him—sin he must, and that, at the very moment in which his Creator was conferring upon him the most distinguished proofs of love, he had formed the means for the accomplishment of his own decree, "which extendeth itself to the first fall and all other sins of angels and of men." We should have very little hesitation in forming our opinion, respecting the character of the man who had long predetermined the ruin of some unfortunate dependent; but who, until his plans were ripe for execution, is heaping upon his victim every blandishment and attention; and at last, contrives to manage with such consummate prudence, that the misery shall seem to proceed, not from the predetermined ruin which was decreed, but from the folly and iniquity of the sufferer. The criminality of such conduct in man would receive instant, universal, and indignant execration. What, then, shall we say of the character of God, when conduct very similar is ascribed to him? This is the very course which he is represented, by the Confession of Faith, as pursuing with regard to man, *whose fall*, "from which proceed all actual transgressions," he had decreed from all eternity; for whilst he is bestowing upon him the highest marks of love and favour, yet he is so "ordering, bounding, and governing" his conduct, that sin he must, for, "although in relation to the foreknowledge, and decree of God, the *first cause*, all things came to pass *immutably* and *infallibly*, yet by the same Providence he ordereth them to fall out according to the nature of second causes."—Con. chap. 5. That is to say, God so governs the actions of men, that whilst to ignorant and short-sighted beings like us, they appear to proceed from "second causes;" yet in reality they are produced *immutably* and *infallibly* by God himself. Whilst, therefore, God is signally marking out man as the highest and most glorious of his

works on earth, and placing him at the head of creation as Lord of all, he has preordained that these favours shall only the more conspicuously lead to his misery, and has so arranged that whilst they proceed from himself, *as the first cause*, he shall escape the odium by their appearing to be produced by the iniquity of man, the secondary cause.

Had the transgression of the first guilty pair terminated with themselves, all had been comparatively well. This, however, was not the case, for, in consequence of this one single act of guilt, the same infallible decree, which fixed from eternity the fall of Adam, doomed the eternal misery of by far the greater part of the human race. Adam sinned, and in consequence, all his posterity are brought into the world, by God himself, “wholly defiled in all the *faculties* and *parts* of soul and body”—“utterly indisposed, disabled, and made opposite to all good and *wholly inclined to all evil.*”—Con. chap. 6. Every breath we draw is corruption. Every limb we move is the rottenness and putridity of the tomb. We are *wholly defiled in all the faculties and parts of soul and body.*” Every word we utter is the foul blasphemy of atheist idiocy—an infidel derision and mockery of God—of that God whose power created us, and made us that mass of defilement and corruption which we are. Every thought we form is the prompting of the Devil, the foul inspiration of hell; for we are “utterly indisposed, disabled, and *made opposite to all good, and wholly inclined to all evil.*” Surely, it is not necessary to say, we are not the creatures of the Devil, when even children are taught to lisp, God made them—that Adam is not our creator, when God formed us—that our souls are not begotten, and “descend from Adam by ordinary generation” like our bodies. The human soul is the creature of God. He made it, and when at last “the body returns to the earth as it was, the spirit returns to God who gave it.” But if it be that mass of corruption and depravity which the Calvinist represents it, then is God, by his own eternal and immutable decree, not only the author and originator of sin—for it was he who first thought of, and planned the perpetration of crime—but he is the very creator of corruption and defilement, of sin and all that is sinful. And yet this very sin, the cause of all the misery and ruin of the human race, “God is pleased to order and overrule to his own glory.” It is not strange, that a Calvinist, not very intimately acquainted with the dogmas of his sect, when the above quoted description of human nature was read to him, by the writer, as the opinion of some old divines respecting original sin, exclaimed, “they must be wrong—why, the Devil could not make a worse man than that;” and indeed it would be difficult to imagine anything worse, than to “be made opposite to all good and *wholly inclined to all evil,*” let who would be the creator.

Besides, it is not a little remarkable that Moses, the historian of man's creation and his fall, should pass over, wholly unnoticed, by far the most important event connected with it. The fact of the first transgression he has recorded, the expulsion of Adam and Eve from the garden in which the Lord God had placed them, he has faithfully related, but of its momentous effects, and the awful ruin which it entailed upon the immortal souls of their posterity, he is entirely silent. And yet the deep-rooted depravity, and awful departure from God, which he afterwards records, and which led to the almost total destruction of the human race, would have naturally suggested this, as the origin of man's defection, had Moses known anything of the Calvinistic doctrine of original sin. The only way in which we can account for the omission, is, either that Moses was utterly ignorant of such a doctrine, or unfaithful to his duty as an honest historian. And, what is still more remarkable, that he should have represented God employing the language in which he addresses Cain, the first-born of men—the first embruer of his hands in a brother's blood: "if thou doest well shalt thou not be accepted?" Do well! What solemn mockery! How could he? Had not the very being who thus reproves him decreed, "immutably and infallibly," that he must commit the murder? Resolve as he will he cannot escape, for with "the end, God had also ordained the means." Had he not "made him" opposite to all good and wholly inclined to all evil?" how then could he do good? Was he not, when in his phrenzied jealousy he rose up against his brother, and murdered him, carrying out the blood-thirsty revenge which God had implanted in his soul; acting in "accordance with the counsel of his will," and by the guilty deed "glorifying his God?" But is this—can this be the God of the Bible? Can he thus mock, deride, insult the fallen, guilty, degraded? So thinks the Trinitarian. Such is the character of his God. But, oh, how differently thought Christ. He represents his God and Father as seeing the prodigal while he was yet afar off—he runs to meet him, falls on his neck—embraces him in love—rejoices, for the lost one is found—the dead one is alive. If it be said God foreordained the fall of man, and the ruin of our race, because he foresaw this would come to pass, the Con. chap. iii. pronounces such an opinion erroneous, for it declares that "although God knows whatsoever may, or can come to pass upon all supposed conditions; yet hath he not decreed anything because he foresaw it as future, or as that which would come to pass."

Our minds are not sufficiently impressed with the awful consequences, according to the Calvinist, resulting from this first transgression, to enable us to see the atrocious injustice which he here attributes to his God. Adam's first sin is represented as the source

and origin of all the misery and suffering, vice and crime, blood and slaughter, that exist in the world. "From this do proceed all actual transgressions." It is not enough that we bear the consequences of our own sins—are guilty because we ourselves have transgressed; we must bear the guilt of the transgression of another. "The guilt of Adam's sin is imputed to us."—Con. chap. 6. "We sinned in him and fell with him in his first transgression."—Cat. 22. We see, by melancholy experience, how the crime of one man can make another suffer, but never how in justice it can make him a sinner. He who steals your property subjects you to loss, but does not thereby make you a thief. In the same way, Adam's sin may entail suffering upon his posterity, but cannot make them guilty sinners. An age of ignorance and barbarity may, unrighteously, punish the child for the offence of the parent, account the innocent guilty, put one man to death for the crime of another, but all civilized nations revolt at such deeds of injustice, and surely God is not less righteous than man. According to the Calvinist, he is; for it is declared, Con. chap. 6th, "every sin, both *original* and *actual*, being a *transgression* of the righteous law of God, and contrary thereunto, doth, in its own nature, bring guilt upon the sinner, whereby he is bound over to the wrath of God, and curse of the law, and so made subject to death, with all miseries spiritual, temporal, *eternal*." Such are the consequences, to all mankind, of Adam's first sin. Such is the way in which a righteous God visits his transgression upon his unoffending posterity. The innocent babe, that has just opened its eyes upon the light of heaven, and has again closed them for ever, is born a sinner, though it has never sinned; "is a transgressor of the righteous law of God," though it never transgressed; "is bound over to the wrath of God, and curse of the law," because one, whom it never saw, of whom it never heard, of whose guilty deed it never approved, six thousand years before it was born, had offended against the Almighty. It has never thought one unjust thought, never uttered one blasphemous expression, never raised a hand to do a sinful deed, yet we are told a righteous God, for the crime of another, accounts it a sinner, subjects it to His wrath and curse, and dooms it "to all miseries, spiritual, temporal, *eternal*." "Elect infants, dying in infancy, are regenerated and saved by Christ, through the spirit," &c. so also are all other elect persons, who are incapable of being outwardly called by the ministry of the word. Others not elected, &c. *cannot be saved*. Thus, the unrighteous deed, at which human justice revolts, is, according to the Trinitarian, righteousness with God; and thus, man is, not only more merciful, but more just than his Maker. In opposition to such awful injustice, it is pleasing to turn to that law which enacts, that "the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of

the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." "Every man shall bear his own burden." "The soul that sinneth it shall die," not the soul that has imputed to it the guilt of another's sin, and is thereby made a sinner.

(*To be continued.*)

SIMPLE THOUGHTS ON PART OF THE BOOK OF EXODUS. *See Chapter XXI.*

In this chapter occur many social laws and regulations. We will glance at a few of them. In the first place, we see that the Hebrew had permission to bring a servant—but he must be from amongst his own people—and he may not keep him for ever, unless the slave himself should desire to remain; nor can the master, on any pretence, reduce him to *hopeless* servitude; he gives a price, not to make him his chattel property, but as an equivalent for the services he expects from him.

True, no man can aver that the Jewish law reveals that spirit of mercy completely developed, as it afterwards appeared in the teachings of the Messiah. Yet do we see in the instructions delivered to this rude people, that the Lord would not permit or sanction any outrage on the spirit of humanity, nor suffer one man to deprive his fellow-man of HOPE, that greatest of blessings—wanting which, the pining sufferer becomes lost to all improvement and energy—paralysed in his feelings—blighted in his affections—careless of his duties—reckless of his doom.

The Jew was allowed to keep the servant, for whom he had given a price, for the term of six years, corresponding to the six working-days of the week; but, on the seventh, or Sabbatical year, he must permit him to go free; and mark, he is not separated from wife and children, these are to go with him. Nor, should it happen that the servant has formed a strong attachment to his master, and, therefore, refuses to go, the agreement between master and slave is not to be a private transaction; for the man of power might act deceitfully, and shut his eyes to what was due to the weaker party. They must each appear before the judges of the land, ere the contract can be concluded.

In verse 16, we read—"He that stealeth a man and selleth him; or, if he be found in his land, he shall surely be put to death." We should like to know if the American slave-holder has ever read this text? He who we are told makes a godly show of piety—attends carefully on the ordinances of his religion—summons his family to morning and evening prayer—fills the tables of his fashionable drawing-room with holy tracts—gives his money to missionaries to

convert the heathen in the East—and all this whilst his hand is reeking with the blood of his wretched slaves, who have been either stolen from the land of their father, or are the unhappy descendants of those who had suffered such outrage. *To this injury is added the false assertion, that there is nothing against slavery to be found in the Scriptures!* What! notwithstanding all his piety, has he never chanced to meet with the text just quoted? How unfortunate it should have escaped him. But perhaps he may argue, that this law was for the Jew, and has nothing to do with the gospel. Absurd! When was it ever known, that in its spirit of mercy the law of the Jew excelled the law of the Christian? What a thought!

If, then, the *Jehovah* of the Jewish people hath not made one law for the master, and another for the slave; one law for the oppressor, and another for the poor oppressed one; most assuredly the FATHER God of the Christian hath not done so. Out upon the miserable, selfish compromiser, who dares to say, I am Christ's—yet steals men—or leagues with, and encourages them that do so. Oh! he who purchases the right to doom to hopeless misery and brutal ignorance a fellow-being! “Thy money perish with thee, because thou hast thought that the gift of God could be purchased with money.” *And what gift of God is equal to the immortal soul?*

And now we go back a moment to verses 12 and 14. There we find the crime of homicide considered; if wilful, it must be punished with death. The law of retaliation was the law of the Jew; but “FATHER, FORGIVE,” is the law of the Christian; and he, who, unable to find an argument in favour of capital punishment in the mild pages of the gospel of life, turns to the code of the Jew, is more silly than he who “putteth a piece of new cloth on an old garment;” which garment might, being old, haply want a repair; but this arguer takes of the *old cloth*, and patches a deformity on the new, unrent, and seamless robe of Christianity!

In verse 15, an awful crime is mentioned;—such an one as we might reasonably hope would not occur, either in a Jewish or a Christian land. The text runs thus:—“He who smiteth father or mother, shall surely be put to death.” Alas! even in countries calling themselves Christian, such a crime is not wholly unknown. But, are there not many Heathens in Christian lands? Let us, however, be cheered by the rational hope, that, as education spreads, crime shall diminish. Yes: hope is good; for it is written, “Love hopeth all things.” But to hope is not sufficient. It is very amiable to hope for universal good. And many sitting by a pleasant fire, in their easy chairs, may be gentle enough, philanthropic enough to hope, that all things may work for the universal good—the ultimate benefit of the world. But, listen, my friends, in your easy chairs;—the sin-

cere followers of him who bore his cross, must pray and work, as well as HOPE for the regeneration of a world, “dead in trespasses and sins !”

The appointment of the cities of refuge, mentioned in the recapitulation of the law—*see* Deut. iv.—is a relief from the law of retaliation so often made prominent in the chapter under our present consideration. It was of divine appointment—an ordinance of compassion. To one of these cities that man might flee, who had, by some untoward occurrence, been the cause of his neighbour’s death;—there he found a safe retreat from the vengeance of the relatives of the injured, and from the grievous wrong of being arraigned as a murderer. Thus, we are taught, that “the Lord looketh on the heart,” and would teach his peculiar people so to judge. Retaliation was only permitted for intentional offences, not for accidental disasters; it was not allowed for vengeance’s sake, but to teach every individual amongst a rude people, like the Jews, to be cautious how he injured his neighbour; for self-interest’s sake he was thus bound to be watchful until he learned how to act from higher motives.

Chapter xxii. commences with salutary laws for the prevention of theft, and all manner of trespass. These laws are just and reasonable. In verse 11, we have testimony, that an oath for an important purpose, seriously and reverently taken, in all truthfulness of heart, without prevarication or subterfuge, was lawful, and commanded to the Jew, remembering always that he stood, on such occasions, in the presence of the God of truth.

Verse 18—“Thou shalt not suffer a witch to live.” This commandment, in the dark ages of our faith was, oft-times, by the nominal Christian, cruelly wrenched from its true meaning and intention, to the great injury and affliction of many an unprotected and innocent straggler with the lone and blighting storms of life, and the sorrows of a helpless old age. We are more enlightened now. The condemnatory law, as it stands in the text, seems to apply to any female who should assume to herself a mysterious connexion with the unseen, and pretend to miraculous gifts, through the agency of supernatural beings. Of such was the Witch of Endor, in the days of Saul, whom God made to tremble at her own daring; and, such, we presume, was the Pythoness of the Greeks.

Verse 21, and succeeding verses, give laws of kindness and hospitality: the motives are powerful.—“Thou shalt neither vex a stranger, nor oppress him, *for ye were strangers in the land of Egypt.*” The law respecting the widow and the fatherless, is expressed in the most forcible and tender manner; and the denunciations against the breach of it, most uncompromising. If such kind consideration be required of the Jew, the Christian should lay it to heart. Though there may

be very many kind and generous deeds on record, in favour of the sorrowful and unprotected ; yet is the lonely estate of the widow and orphan sufficiently cared for ? Is it not the propensity of the worlding to turn from such as cannot add to his glory ?—to despise those who hang upon his benefits ? It cannot be denied that it is so ; yet, be not dismayed, ye lone ones ; God, foreseeing your trials, hath made you his peculiar care.

Verse 28—“Thou shalt not revile the Gods.” (In the margin, “the Judges.”)

Verse 29—The Jews were commanded to offer the first fruit of all their blessings—to keep continually in mind who was the bestower of all—on whom should be their constant trust. M. B.

Dublin.

Selected Poetry.

THE THREE PREACHERS.

There are three preachers, ever preaching,
Each with eloquence and power :
One is old, with locks of white,
Skinny as an anchorite ;
And he preaches every hour
With a shrill fanatic voice,
And a Bigot's fiery scorn ;—
“Backwards, ye presumptuous nations :
Man to misery is born !
Born to drudge, and sweat, and suffer—
Born to labour, and to pray :
Priests and Kings are God's Vicegerents,
Man must worship and obey.
Backwards, ye presumptuous nations—
Back !—be humble, and obey !”

The second is a milder preacher ;
Soft he talks, as if he sung :
Sleek and slothful is his look,
And his words, as from a book,
Issue glibly from the tongue,
With an air of self-content,
High he lifts his fair white hands :—
“Stand ye still, ye restless nations ;
And be happy, all ye lands !
Earth was made by One Almighty,
And to meddle is to mar ;
Change is rash, and ever was so ;
We are happy as we are ;
Stand ye still, ye restless nations,
And be happy as ye are.”

Mightier is the younger preacher ;
Genius flashes from his eyes ;
And the crowds who hear his voice,
Give him, while their souls rejoice,
Throbbing bosoms for replies.
Awe'd they listen, yet elated,
While his stirring accents fall.—
“Forward, ye deluded nations,
Progress is the rule of all !—
Man was made for heartfelt effort ;
Tyranny has crushed him long :
He shall march from good to better,
Nor be patient under wrong !
Forward ! ye awakened nations,
And do battle with the wrong.

“ Standing still, is childish folly ;
Going backward is a crime ;—
None should patiently endure
Any ill that he can cure :
Onward ! keep the march of time ;
Onward, while a wrong remains
To be conquered by the right ;
While oppression lifts a finger
To affront us by his might ;
While an error clouds the reason ;
While a sorrow gnaws the heart ;
While a slave awaits his freedom,
Action is the wise man's part.
Forward ! ye awakened nations !
Action is the people's part.

“ Onward ! there are ills to conquer,—
Ils that on yourselves you've brought ;
There is wisdom to discern,
There is temperance to learn,
And enfranchisement for thought.
Hopeless poverty and toil
May be conquered, if you try ;
Vice, and wretchedness, and famine,
Give Beneficence the lie.
Onward ! onward ! and subdue them !
Root them out ; their day has passed :
Goodness is alone immortal ;
Evil was not made to last.
Forward ! ye awakened people !
And your sorrow shall not last.”

And the preaching of this preacher
Stirs the pulses of the world,
Tyranny has curbed its pride ;
Errors that were defied
Into darkness have been hurl'd ;
Slavery and liberty,
And the wrong and right have met,
To decide their ancient quarrel.
Onward ! preacher ; onward yet !
There are pens to tell your progress,—
There are eyes that pine to read,—
There are hearts that burn to aid you,—
There are arms in hour of need.
Onward, preacher ! Onward, nations !
Will must ripen into Dged !

Neury Examiner.

OUTLINES OF THE HISTORY OF PRESBYTERIANISM, IN
IRELAND.

BY THE REV. H. MONTGOMERY, LL.D.

(Continued from page 279, No. IX.)

ALMOST simultaneously with the relief of Derry, the brave defenders of Enniskillen sallied forth; and being joined by a few straggling parties of Protestants, which increased their forces to the number of 2,000 men, they boldly attacked and completely routed an army of 6,000 Catholics, at Newton-butler, in the County of Monaghan. This fresh disaster caused James to retreat with great precipitation, through Armagh, into Louth, where he established his head-quarters at the town of Ardee—leaving garrisons in Coleraine, Carrickfergus, Belfast, Charlemont, Newry, and other considerable places. Shortly afterwards (August 13th, 1689,) William's celebrated Dutch general, the Duke of Schomberg, landed at Groomsport, near Bangor, with a reinforcement of 10,000 men; and the terror inspired by his name and prowess caused the speedy evacuation of all the strongholds in Ulster, except the fort of Charlemont.

Having placed garrisons in the several vacated fortresses, Schomberg advanced by Dromore and Newry to Dundalk, within a few miles of the encampment of James, at Ardee. Shortly afterwards, the King offered him battle, but he preferred remaining in his entrenchments; and James retired to his camp, where he threw up breast-works, and resolved that his principal army should pass the winter. Both parties retained their relative positions, until the beginning of November, when, finding it difficult to procure forage and provisions, the royal army proceeded first to Drogheda and then to Dublin. The same causes, added to sickness amongst his troops, induced Schomberg to retire northwards. He accordingly established his hospitals in Belfast, and took up his own quarters at Lisburn, where he remained until late in the Spring of 1790.

The result of the relief of Derry and of the other events just detailed, was the rapid re-establishment of Protestant worship in every portion of Ulster; but the country was in a state of complete desolation, owing to the neglect of agriculture, the consumption of cattle by the contending armies, and the indiscriminate plunder inflicted by the retreating Catholic soldiery. Even the established Clergy could obtain but little support; and the Presbyterian Ministers, who depended entirely upon voluntary contributions, were placed in a condition still more deplorable. They, however, continued zealously to exert themselves, both for the temporal and spiritual welfare of their faithful flocks: many returned from Scotland, to which they

had fled from famine and persecution; and, on the whole, they experienced more present comfort, and more hope of future security, than they had enjoyed for many years. Their prospects were farther brightened, at this juncture, by the return of the Revd. Patrick Adair, of Cairncastle, the Revd. John Abernethy, of Moneymore, and Colonel Arthur Upton, of Templepatrick, who had been deputed to wait upon King William III. in London, to congratulate him on his elevation to the Throne, and to assure him of their faithful attachment to his person and government. The King had received them most graciously, not merely on account of their political adhesion, but also on account of his sympathy with their religious opinions; and on their leaving London, he gave them a letter to Duke Schomberg, couched in the following complimentary terms—

“To our right trusty and right entirely beloved cousin and counsellor, Frederick Duke of Schomberg, General of our land forces.

WILLIAM R.

“Right trusty and right entirely beloved cousin and counsellor, we greet you well. Whereas, some ministers of the Presbyterian persuasion have humbly besought us in behalf of themselves, their brethren, and their congregations in the province of Ulster, in our kingdom of Ireland, that we would take them under our gracious protection, and, as an assurance thereof, that we would please to recommend them to you or other our Chief Governor or Chief Governors of the said kingdom for the time being. And we being entirely satisfied of the loyalty and fidelity of our said subjects, and commiserating the sufferings and calamities they have of late lain under, which we are desirous to put an end to, as far as we can contribute towards it, we have thought fit to grant their request. And accordingly we do hereby recommend to you in a particular manner the said ministers and their congregations, requiring you to give them that protection and support that their affection to our service does deserve, and to show them all fitting countenance, that they may live in tranquillity, and unmolested, under our Government; and so we bid you, very heartily, farewell. Given at our Court at Whitehall, the 9th day of November, 1689, in the first year of our reign.”

This letter was delivered to the Duke, in Lisburn, “where he received the Deputies with great kindness, and assured them of his sincere desire to afford them countenance and protection, not merely out of respect to the King’s Majesty’s command, but likewise on account of their own loyalty and approved good conduct.” Early in the following June, (1690,) William, himself, arrived in Ireland, accompanied by several of his courtiers and a considerable body of troops. He landed at Kilroot Point, about a mile northward of Carrickfergus—slept one night at the foot of the Cave-Hill, in a place which, from that circumstance, is still called “The Throne”—remained some time in Belfast—and, on his route southward, spent one night under a venerable tree, about two miles from Belfast, in what is now the demesne of Mrs. Templeton, of Malone. On his arrival in Belfast, he had been waited upon by a Deputation of Presbyterian Ministers and Elders, whom he received most graciously; and the result of that interview is shown in the following document:—

WILLIAM R.

“Whereas, upon our arrival in this kingdom, at Belfast, we received a loyal and dutiful address from our trusty and well-beloved subjects, Patrick Adair, Archibald Hamilton, William Adair, and others, in the name of themselves and the rest of the Presbyterian ministers of their persuasion in these Northern parts of our kingdom; and calling to mind how early they also were in their address unto us, upon our arrival unto England, and the promises we then made them of a pension of eight hundred pounds per annum, for their subsistence, which, by reason of several impediments, hath not as yet been made effectual unto them; and being assured of the peaceable and dutiful temper of our said subjects, and sensible of the losses they have sustained, and their constant labour to unite the hearts of others in zeal and loyalty towards us, we do hereby, out of our Royal bounty, give and grant unto them the sum of twelve hundred pounds per annum, to be paid by quarterly payments—the first payment of three hundred pounds sterling to begin upon the 24th day of this instant June, and so forward; and our will and pleasure is, that you, or the Collector of our Customs at Belfast, for the time being, do make due payments of the said pension into the hands of Mr. Patrick Adair, Alexander Hutcheson, Archibald Hamilton, Robert Craighead, Hugh Wilson, Robert Henry, and William Adair, or to the person which they or any five of them shall appoint, to be by them distributed among the rest. And the Commissioners of our Revenue for this kingdom are hereby required to allow, upon your accounts, all such sum or sums of money as shall appear by you, or any other Collector of Belfast, to have been paid in virtue of this our grant; and for so doing this shall be your warrant. Given at our Court at Hillsborough, the 19th day of June, 1690, in the second year of our reign.

“To our trusty and well-beloved Christopher Carleton, Esq. Collector of our Port of Belfast.”

The King’s munificence, however, was much more extensive than the Revenues of Belfast, which, at that period, only reached the sum of £600 *per annum*; so that “trusty and well-beloved Christopher Carleton” was compelled to draw upon the Treasury, in Dublin, for an equal amount, to pay the annual *Royal Bounty* to the Presbyterian Ministers of Ulster! Few things could more strikingly illustrate the remarkable progress of population, commerce, and general improvement, in this country, during the course of one hundred and fifty years, than the gratifying fact, that the annual Revenue of the Port of Belfast has now risen to upwards of £400,000.

The countenance and support of the State, so conspicuously manifested, conferred a stability and importance upon Presbyterianism, which it had not enjoyed, in this country, at any previous period of its history. It had long comprehended the great majority of the Protestant population of Ulster; and its ranks were now speedily augmented by the accession of large numbers of ministers and people from Scotland, who eagerly sought a soil and climate more genial than their own, in a land where they could enjoy perfect freedom of faith and worship. The ordinances of religion were duly celebrated, Church discipline was revived, Presbyteries were held in several counties, and, in the year 1692, the *First General Synod of Ulster* was convened. There is no official record, indeed, of any Meeting of that Body, previously to the year 1694; but credible tradition has assigned

the date first mentioned, although the Minutes of the primary Assembly have been lost.

The General Synod appears, after its institution, to have met for twelve successive years, in Antrim; and, for a considerable time afterwards, the meetings alternated between Antrim and Belfast. Subsequently, Armagh, Coleraine, Derry, Dungannon, and Lurgan were occasionally the places of meeting; and it is pleasant to look back upon the innocent occupations of "the venerable Fathers and Brethren" in the earlier Assemblies. Escaped from persecution and established in comfort, they passed five years in the exercise of mutual forbearance and good-will. No harsh and ambitious spirit had yet appeared, to recommend the forging of fetters for the mind of his brethren. They were literally an Assembly of freemen: or, if they did interfere with others at all, it was by small and ludicrous legislation on trifling subjects, which abundantly proved that their hearts were not inflamed by bigotry and intolerance. The following is a sample of their grave sumptuary enactments:—

"Overted 1st.—That there are some Ministers, their wives, and children, who are too gaudy and vain in their apparel, and some too sordid: therefore, that it be recommended to the several Presbyteries, to reform these faults in themselves and theirs; and to study decency and gravity in their apparel and wigs, avoiding powderings, vain cravats, half-shirts, and the like:

"Overted 2d.—That sumptuous dinners, like feasts, be forborne in Ministers' houses, on Mondays after communions; and, also, that sumptuous, prodigal dinners at ordinations be forborne; and that Presbyteries inquire into these things!"

Unhappily, however, such harmless follies did not long occupy the time of the grave Assembly. Instead of sagely regulating the labours of the milliner, the tailor, the hair-dresser, and the cook, as the skilful arbiters of fashion and of feasts, they speedily discovered a less ludicrous but infinitely more absurd and more mischievous occupation. They betook themselves to the clipping, and dressing, and fashioning of consciences, and to the regulation of the food of minds. Forgetting that they had themselves just escaped from the fangs of "Popery and Prelacy," against whose tyranny and persecutions they had filled the world with their complaints, the miserable and inconsistent creatures began to inflict upon others, even of their own communion, the very oppressions under which they themselves had suffered, and against which they had so loudly and so justly declaimed. Yet, like all men who know that they are about to act unworthily and disgracefully, the General Synod of 1697 set about their work of tyranny, with a sneaking and dastardly spirit. They did not dare to tell the people boldly and plainly, that after all their clamour about rights and liberties, they had formed a scheme for making them and their children the mere bond-slaves of the clergy! No: for that would have produced a universal cry of shame! shame! which would

have been followed by desertion or rebellion. The project was, consequently, to be introduced under the sanction of venerable names and pious pretences, that the spirit of liberty might be gradually crushed in the hearts of the people. The Synod, therefore, "appointed a Member to look over the Acts of the General Assembly of the Church of Scotland, and consider and draw out, what may be applicable to us in this Church." The Member discovered, *of course*, what he was *appointed* to find, viz. that for the last fifty years, the Licentiates and Ministers of the Church of Scotland, had been compelled to subscribe "The Westminster Confession of Faith :" and here was a *precedent*, in the venerated Parent Church, for submitting to human dictation, in religious concerns. Now, why did they seek, or why did they require, a precedent? When men feel that they are doing right, they never hesitate to incur the entire responsibility of their own actions ; but, when conscience tells them that their purposes are mean, wrong, and selfish, they cover themselves with the cloak of antiquity, and screen themselves behind venerable names, that their real deformity may not be discovered. And, yet, the General Synod, even with the sanction of the Church of Scotland, did not dare, at once, to attempt the execution of all their designs ; but, in the spirit of true cowards, they valiantly assailed the defenceless and the weak. At the Meeting of June 1st, 1698, they unanimously resolved—"That young men before being licensed to preach, be obliged to subscribe the Confession of Faith, in *all* the articles thereof, as the confession of their faith." The poor young men, whose entrance into the Church and support in life entirely depended upon the will of their superiors, dared not to rebel : the laity, not being themselves concerned, saw no great harm in adopting a law of the Church of Scotland, respecting Licentiates : and the ordained Clergy, not being called upon to subscribe, were too cautious to awaken a suspicion of their own orthodoxy, by expressing any dangerous sympathy with unfriended students! And thus did the first sad act of the drama of Intolerance, in the Synod of Ulster, pass off, if not with applause, at least without condemnation. The second act was not performed until the 5th of June, 1705—seven full years having been required to prepare the public mind for its exhibition. No one will be surprised at this delay, who is aware of the general impression amongst the early and free Presbyterians of Ireland, that Ministers ought to be ordained "to preach the *Gospel*," and the *Gospel* alone. They were slow to comprehend that binding a Minister, at his ordination, "to teach for doctrines the commandments of men," is a good beginning for teaching, afterwards, the commandments of God. But, this submission to human authority, they appear to have learned in 1705, when the Synod resolved unanimously—"That those who have been licensed without

subscription, be obliged to subscribe, before their ordination." And, thus, at the end of nearly *one hundred years* from their first settlement in Ireland, did the descendants of those illustrious and honest men who nobly sacrificed their fortunes and lives, for the maintenance of Christian liberty against earthly dictation, submit their degenerate necks to the yoke of human bondage: and thus was laid the foundation of those contentions which, in 1726 and 1829, rent the Presbyterian Church in twain; and which will, from time to time, continue to rend it, until it shall return to "its first love," and again stand before the world as the champion of Truth and Liberty!

This melancholy history, however, is full of various instruction, and specially proves that the principal allegations put forth by the Calvinists, some years ago, in order to defeat The Dissenters' Chapels Bill, were, what I at the time showed them to be, entirely without foundation.

They alleged, *first*—That the Irish Calvinistic Synod was an affiliated Branch of the Established Church of Scotland. Now, it never was connected with the Church of Scotland, in any respect whatsoever—in doctrine, discipline, or jurisdiction. Scotch ministers, no doubt, settled in Ireland; but so did English Puritans: and these, mutually, laid the foundation of the Presbyterian Church, which was modelled, to a considerable extent, on the plan of the Church of Scotland. But, the Scotch Assembly never exercised any authority in this country—a fact abundantly manifested by the appointment, as already mentioned, of a Member of the General Synod, in the year 1697, "to look into the Acts of the General Assembly, and to consider what may be applicable to this Church." Why, had the General Synod been "a Branch," *every* Act would have been not only applicable but binding; and, consequently, our proud Irish General Assembly is but a *Dissenting Church*, after all!

The Calvinists alleged, *secondly*—That the Westminster Confession was subscribed by all the Irish Presbyterian Ministers, from its adoption in Scotland, in the year 1649. Now, I have proved by an extract from their own Minutes, that it was not subscribed even by Licentiates, until the year 1698, and not subscribed at ordination, until the year 1705. The Remonstrants, therefore, only stated a literal fact to the Irish Government, in the year 1843, when they averred that "the original Presbyterian Church of Ireland was a perfectly free and independent Church, bound together by no Creed but the Bible; and that it had so continued for nearly one hundred years." This important fact, which Divines and Newspapers had the hardihood to deny, I have now established by public records; and thereby demonstrated, that the Non-subscribing Presbyterians of Ireland are the only true and proper representatives of the honest and

courageous men who laid the foundations of civil and religious Liberty, in our native Land.

The Calvinists alleged, in the *third place*—That their doctrinal views were universally held by the Presbyterians of Ulster, until late in the last century: for, although some of them swore in the *Clough Case*, that John Abernethy and the other eminent founders of the Presbytery of Antrim, in 1726, were all *Unitarians*, they maintained, during the struggle concerning the Chapels Bill, that the very same men were all *Trinitarians*! But, is there not distinct internal evidence, in the very fact of the enforcement of subscription in 1698, and 1705, that heterodoxy *had* obtained a footing in the Church, and was likely to spread? Had there been no danger, fences and safeguards would not have been necessary, and would never have been dreamt of. In the history of civil and criminal legislation, we perceive that new offences always preceded new and repressive enactments; and, in the records of the Church, it is equally evident that Creeds were the followers and not the precursors of alleged heresies. The Council of Nice framed a Creed for the suppression of Arianism; and the Synod of Dort adopted a similar course, in the hope of eradicating the alleged heterodoxy of Arminius, in Holland. So it was, precisely, with the General Synod of Ulster, in the end of the seventeenth century and the commencement of the eighteenth. Free inquiry, in a free Church, had naturally produced diversities of opinion; and the majority endeavoured to sustain Calvinism against more liberal views, by coercive and penal enactments. It is no evidence of the incorrectness of this argument, that the repressive laws were passed in the Synod with ostensible unanimity; because the new enactments had no retrospective action, and did not trench upon the liberties either of Elders or ordained Ministers; and I have witnessed quite enough of human frailty and selfishness, in my own day, to know how very few men will contend for an abstract principle of right and truth, where the feelings and interests of *others are alone concerned*. I am confirmed in this view of the case, by the notorious fact, that heresies appeared in the Synod almost immediately *after* the enforcement of the restrictive laws; and that measures were actually commenced so early as the year 1719, for the expulsion of those heterodox members who subsequently formed the Presbytery of Antrim. If those eminent and upright men were previously “sound in the faith,” error must be a plant of very rapid growth: and, if a *creedless* Church contained no heresy, it is no great evidence of the advantage of *creeds*, that their enactment was followed by a luxuriant crop of heterodoxy, in the short space of fourteen years! If the Calvinists still maintain that there was no error in the Church, antecedent to their first labours in creed-making, I maintain, that, on their own

showing, and for the promotion of their own alleged objects, their tyranny was not only useless but pernicious!

I have dwelt upon these points at greater length than I should otherwise have done, in order to show the nature of that evil fountain from which have issued all the bitter waters that have overflowed the Presbyterian Church, from time to time, during the last one hundred and fifty years. To the history of the creation of the Westminster Confession, in the year 1643, I adverted in its due chronological order ; and having now arrived at the period of its first imposition on the Presbyterian Church of Ireland, I consider it of essential importance that I should give a brief Outline of the Contents of that extraordinary Production, which, as I sincerely believe, has exercised so disastrous an influence, in several countries, on Christian truth and Christian liberty ; and which, although universally known by name, is, I feel persuaded, very little understood, either by its professed friends or adversaries.

(*To be continued.*)

NOTICES OF BOOKS.

Unitarianism Reconsidered, and found to be in accordance with the First Commandment, as delivered by God to Moses—Exodus xx. 3 ; the Lord Jesus Christ to his Disciples—Mark xii. 29 ; and the Apostle Paul to the Church at Corinth.—1. Cor. viii. 6. Being a Reply to Archdeacon Digby's Pamphlet, entitled, "*Unitarianism Considered.*" By WILLIAM SMITH, Minister of the Unitarian Church, Torquay.—Pages 11.

OUR friend, Mr. Smith, is happy in the selection of a title for his excellent Tract. It would appear, that he has been obliged to encounter, in Archdeacon Digby, a fierce and unscrupulous opponent. The little Pamphlet now before us, is not so much a defence of Unitarianism, as a well-timed and indignant rebuke, addressed to a person who seems to have rendered himself *conspicuous as a bigot*. At page 8, Mr. Smith introduces this worthy to his readers in the following terms, *viz.* :—

" Were it not that we despaired of reaching the better feelings of a writer who can abandon himself to the intemperate passion these declarations betray ; were it not that he shows himself as ignorant of sacred criticism as he is defective in Christian charity, we might attempt to reason, or venture to expostulate ; but either course would be equally misplaced in the case of Archdeacon Digby, who appears to be one of those unhappy specimens of the Irish Protestant Priesthood, who seek notoriety by showing how cordially they can hate, how inconclusively they can reason, and how zealously they can fan the flame of religious bigotry and contention. His residence here has been but brief : he found the Catholic and the Protestant, the Churchman and Dissenter, living on terms of mutual charity,

Christian courtesy, and prudent forbearance ; he has laboured to destroy this good understanding, with a determination worthy of a better cause—and, to the sorrow of all Christian men, he has, in part, succeeded. This is the third unprovoked attack he has made upon the Christian Churches of this locality—stinging the hand that had welcomed him, and the bosom that had warmed him into renewed life. Twice has he been chastised with a spirit and a talent that should have suffused his cheeks with blushes, and drowned his eyes in tears ; but, untaught by past experience, he has again put forth his hand to strike, scorning the warning of his Lord—‘ With what measure ye mete it shall be measured to you again ;’ and disregarding the apostolic rebuke—‘ Why dost thou judge thy brother, or why dost thou set at nought thy brother, for we shall all stand before the judgment-seat of Christ.’”

Archdeacon Digby, in his attempts to explain what is called the Trinity, has substituted the term *face*, for the common word *person*. This, we submit, does not mend the matter, but rather tends to make the fable more objectionable. He says, that in Exodus xx. 3, and Deut. vi. 4—“The oneness of the divine nature or essence is asserted, and also the plurality of persons in that one nature. These two texts express and *witness*, that in this eternal being, there are more *faces* than one!” On this assertion, Mr. Smith makes the following comment, *viz.* :—

“ May we conclude, that in reading the so-called creed of Athanasius, the Archdeacon edifies his flock by the following exhortation :—‘ The Catholic Faith is this, that we worship one God in Trinity and Trinity in Unity, neither confounding the *FACES* nor dividing the substances. For there is one *FACE* of the Father, and another *FACE* of the Son, another *FACE* of the Holy Ghost, but the whole three *FACES* are co-eternal and co-equal !’ and in addressing the Almighty that he prays thus—‘ O Holy, blessed, and glorious Trinity, three *FACE* and one God, have mercy upon us !’”

“ What folly and presumption to substitute this unmeaning jargon for the plain and intelligible language of the Saviour—‘ This is life eternal, to know THEE the *only* true God, and Jesus Christ whom thou hast sent ;’ when ye pray, say, ‘ Our *Father* !’”

An importunate petitioner pushed her way into the inside office of a friend of ours, and interrupted his attention by this odd question, “Are you idle, sir?” The disturbance, the intrusion, and the slight imputation which the question threw on a hard-worker, drew from our friend, if not a courteous, at least a “curt” reply, *viz.* “Nonsense, woman, get out of that.” To which rebuff the offender meekly answered, “I am sorry I disturbed you, sir; but, at all events, *may you never be idle in this*

world or the next, because I know your honour would not like it.” The old saying, that a “soft answer turneth away wrath,” is a practical one ; but here the momentary annoyance was subdued by an apology, and the quaintness—and, indeed, compliment—of the prayer, got the poor woman more than a patient—an interested hearing. Her application was acceded to, and she had proof, that to ascertain if a person was idle was not a bad introduction.—*Religious Monthly Magazine.*

INTELLIGENCE.

NEWCASTLE AND NORTH OF ENGLAND UNITARIAN CHRISTIAN TRACT AND MISSIONARY SOCIETY.

JUNE 14 and 15, the first annual meeting of this Society was held at Newcastle-upon-Tyne. Many friends from places in connexion with the Society attended this Christian gathering—Alnwick, Morpeth, Carlisle, Wetheral, Rothbury, Sunderland, Churton, South Shields, Stockton-on-Tees, Barnard Castle, Darlington, Shildon. Others from beyond the district were present—Liverpool, Park Lane, Lancashire, Edinburgh; whilst several, to their great regret, were unavoidably prevented—Kendal, Warkworth, Stockton-on-Tees, Gilling, Wensleydale. The Rev. Dr. Montgomery conducted the religious services on Sunday, both morning and evening, in Hanover-Square Chapel. His discourses were powerfully argumentative and Scriptural illustrations of the plain, simple, benevolent principles of the Gospel, as contrasted with the mysterious, gloomy, anti-social doctrines of the current theology, and were listened to with delighted attention by very numerous audiences. The collection was £25 1s. 6d.

The New Music Hall, on Monday afternoon, presented a most pleasing and animated appearance. Festoons of ivy, laurel, oak, lilac, laburnum, interspersed with a variety of flowers, encircled the spacious building, amidst which appeared busts, paintings, and engravings of departed and living advocates of the Christian Unitarian faith. Numerous vases of different colour and form, filled with choice flowers, geraniums, &c. furnished by members of the congregation, were placed at regular intervals on the tables. A scroll bearing the inscription, “Sunday-Schools first established in the North of England by Rev. W. Turner, 1784,” extended across the front of the gallery, in which were seated one hundred and thirty children, educating in the several Day and Sunday-Schools connected with Hanover-Square Chapel. Seven tables extended the length of the Hall, con-

nected with one cross table at its head. Preparation was made for five hundred and twenty-six, and the tables were filled. The meeting was designed to celebrate, in addition to that of the Tract and Missionary Society, the anniversary of the Hanover-Square Congregation, and the settlement of Mr. Harris as its Minister. The Rev. Geo. Harris presided; the Vice-Presidents being R. W. Swan, Esq. T. M. Greenhow, Esq. Captain Weatherley of Newcastle; Mr. Brown of Barnard Castle; Mr. Stott of Alnwick; Mr. Braithwaite, and Rev. J. Wright of Sunderland. Forty young men of the Newcastle Congregation acted as stewards. Prayer was offered by the Chairman before tea, and after the repast a hymn of thanksgiving was sung. Mr. Harris then addressed the company, and afterwards as secretary of this Christian union, read the report of the Committee. It detailed the origin of the Newcastle Unitarian Tract Society in 1813, of which the present association is a revival and extension, stating that it was the first to reprint Mr. afterwards Dr. Channing’s Baltimore Sermon, as also the first in cheap printing for the masses, and had thus sent forth eighty thousand copies of various useful and important defences of the Christian Unitarian faith, making grants to distant places as well as near, not limiting its exertions to the locality which gave it birth. Since its revival, correspondence had been opened with individuals or societies in thirty-four places in the Northern counties, in many of which it had not previously been known that believers in these principles were resident—Earnest desire expressed by all for missionary preaching and tract distribution. The Society designed its operations in Northumberland, Durham, Cumberland, Westmoreland, and the Northern Division of Yorkshire, and by union of friends scattered abroad over this district hoped much might be done. A devoted Missionary placed at Barnard Castle, as a centre, would be aided in a pro-

mising field of Christian usefulness by several efficient coadjutors as lay-preachers; they already are spreading the truth by their Sunday ministrations. Wensleydale, Arkinsongarthdale, Bedale, and the Valley of the Tees, are anxious for the word of life. Rev. J. M'Dowell, of Stockton, and Mr. Harris, had preached at Gillings, near Catterick, and Barnard Castle, to considerable audiences on week-day evenings. Other circuits might be formed in different directions—but these plans could only be carried into execution by increased means, the conjoint aid of all friends, wher-ever dwelling. Three thousand three hundred tracts had been sent out during the year. The reports from congregations were detailed, and amongst the rest that from Hanover-Square Chapel stated, that its various institutions were never in more prosperous condition—Schools, Libraries, and Benevolent Societies; in the past year a Day-School for girls had been formed, as also a Benevolent Society for the relief of the sick and poor: and one hundred and three new subscribers had been added to the congregation, many of them heads of large families. The Tract and Missionary Society numbered 116 subscribers in the district; income in past year, £39 4s. 3½d.—expenditure, £29 6s. 4½d.

Various resolutions were proposed in the course of the evening, and unanimously adopted. In reply to the vote of thanks, Dr. Montgomery instructed and delighted the friends by his lucid statements, eloquent imagery, and glowing appeals to the best and holiest feelings, and left an impression on all hearts which must prove efficacious, salutary, and permanent. At a subsequent part of the evening, in moving, by request of the Missionary and Chapel Committees, the resolution of thanks to Mr. Harris, and presenting, on the part of the subscribers Mr. Harris's Portrait, painted by a Newcastle artist, to the congregation, to be placed in the vestry of the chapel as companion to that of Mr. Turner. Dr. Montgomery uttered a fervent eulogy of his friend and brother's labours and life. Mr. Harris having expressed his acknowledgments, and urged the meeting to continuous, increasing exertions in the dissemination and practice of Christian truth, Dr. Montgomery closed this happy and

instructive Assembly with prayer and benediction.

The following resolutions were adopted by the meeting:—

Moved by Mr. BROWN, of Barnard Castle; seconded by Mr. STOTT, of Alnwick.—That this meeting, in expressing their approval and adoption of the Report of the Tract and Missionary Society, would give utterance to their earnest hope, that by combined exertions, in which Christian union is maintained without the sacrifice of individual opinion or congregational freedom, the plans suggested for the dissemination and practice of Scriptural Christianity may be thoroughly carried into execution. That in order to make these plans and principles more widely known, as well as to call forth increased sympathy and cordial co-operation in their furtherance, the Report be printed, and copies forwarded to every kindred Association; to the churches and individual subscribers connected with the Society; and also to all, in every place, who may be considered friendly to the objects which it founded to accomplish.

Moved by Rev. J. WRIGHT, of Sunderland; seconded by R. BUSBY, Esq. of Alnwick.—That this meeting, regarding the great scriptural principles of the essential Unity and Benevolence of God, even the Father, and the Divine Commission and Authority of the Lord Jesus Christ, as fraught with incalculable blessings to mankind, rejoice in the wider diffusion of the knowledge of those principles, and recognise most fully the bounden duty of those who value them as honourable to God and beneficial to Man, putting forth increasing and persevering efforts, by missionary labour, tract distribution, conversation and example, for their dissemination amongst the masses of the people.

Moved by R. W. SWAN, Esq. seconded by Capt. WEATHERLEY, of Newcastle-upon-Tyne.—That this meeting, in presenting their warmest thanks to their respected friend, the Rev. Dr. Montgomery, for his interesting, instructive, and admirable services at this anniversary, gladly embrace the opportunity of recording the lively sense they entertain of his arduous, persevering struggles in behalf of Religious and Civil Freedom, and their

confident hope and trust that those conflicts for the true, the good, and the right, in which he has been called so repeatedly to engage, will issue in the continually-increasing spread of the holy and beneficent principles of Christian truth, liberty, and righteousness, to whose defence and dissemination his valuable and active life has been devoted.

Moved by Mr. DAVID SHAW, of Park Lane, Lancashire; seconded by Mr. E. GRIFFITHS, Jun. of Newcastle—That this meeting value the principles of Christian Truth which they profess, because of their coincidence with the love and practice of Religious and Civil Freedom; they protest against State Churches as an infringement on the Headship of Christ, and a violation of the liberty of the freedom of the Lord; they sympathise in the struggles of their fellow-creatures of every clime to free themselves from bondage, whether of body or mind; and their hearts' desire and prayer is, that slavery in all its forms, civil and ecclesiastical, may be no longer.

Moved by T. M. GREENHOW, Esq. seconded by Mr. WALLACE, of Newcastle—That this meeting feel under solemn obligation to express their conviction that untrammelled universal Education is the want of the nation, the first duty of the community, the hope and foundation for the dissemination and reception of enlightened and scriptural principles, as well as the moral and intellectual elevation of the people.

Moved by Mr. CLEPHAN, of Gateshead; seconded by Mr. PALMER, of Stockton-upon-Tees—That, in the opinion of this meeting, the benevolent principles of the Gospel of Christ call for the abolition of all cruel and sanguinary punishments, as hostile to its spirit of love, and adverse to human improvement and reformation, the true objects of criminal jurisprudence—whilst the substitution of remedies for crime, founded in Christian wisdom and mercy, would more effectually repress vice, reclaim the sinful, and render human law, in very truth, part and parcel of the religion which was designed of Heaven to seek and to save.

Moved by Mr. SELKIRK, seconded by W. SHIELDS, of Newcastle—That this meeting, rejoicing in the discipline-

ship of a religion which proclaims “Peace on earth, good-will to men,” hail the increasing desire for amity and friendship between the nations, as heralding the time when there shall be a practical realization of the brotherhood of man, and violence and war be banished from the world.

Moved by Rev. Dr. MONTGOMERY—That our best thanks are due and are hereby tendered to the Rev. Geo. Harris, the respected Pastor of the Hanover-Square Chapel Congregation, and Secretary of the Newcastle and North of England Unitarian Christian Tract and Missionary Society, for the happy results which he has been instrumental in realizing since his connexion with these Societies—for the essential service he has rendered to Unitarian Christianity in Scotland and England by his preaching and publications in illustration and defence of our religious principles, enforced by the example of a pure and consistent life, and persuasive and persevering advocacy of every cause which has for its object the glory of God and the freedom and happiness of man.

Moved by Rev. GEORGE HARRIS—That this meeting cannot separate without giving expression to their affectionate recollection of the labours and virtues of their venerable friend, the friend of Christian Truth, Liberty, and Man, the Rev. William Turner; they are persuaded that, though absent in body, he is present in spirit; and it is their earnest hope that his evening of life may continue to be cheered by the remembrance of the good his character and exertions have effected amongst his fellow-creatures, as well as by the knowledge of the fact, that many minds enlightened by his instructions, and animated to goodness by his example, have risen up to call him blessed.—*Christian Reformer.*

THE COLLEGE QUESTION.—THE GENERAL ASSEMBLY.

At the late meeting of the General Assembly in Belfast, an amendment was carried, by a large majority, expressing a hope that “the appointments which may be made to Professorships, in Queen’s College, may be such as to justify the attendance of the students of the Assembly upon their teaching.” Against this decision a protest was entered, and the “reasons of protest” have since come

to light. These "reasons" are five in number, and some of them are the most unreasonable and wretched things we ever met. Let us take the *third* as a sample, which, indeed, concentrates and expresses the malevolent bigotry of the others.

"3. Because to the great dishonour of God, the true worship of God, Father, Son, and Holy Ghost, through the one Divine Mediator, the Lord Jesus Christ—the superstitious worship of Popery, through many mediators, and the worship of Unitarians, *recognising no Divine Mediator*, are all alike denominated by the act constituting Queen's Colleges 'divine worship'; and, upon all those varied and opposing forms of worship, the governing body of these Colleges is required to secure the attendance of the students, as parents and guardians may approve."

The simple meaning of all this is, that these good people are offended because Unitarians and Roman Catholics are placed upon a level with themselves, and are permitted to enjoy equal privileges and rights in the New Colleges. We can easily recognise in this document the sanctimonious snivelling of Dr. Brown. But why should he describe the worship of Popery as "superstitious," since it is identical *in its object*, at least, with his own? And why should he employ this occasion to traduce and misrepresent the opinions of Unitarians, seeing that they do not desire for themselves any privileges, in civil or religious matters, which they would not wish to see enjoyed in their fullest extent by all other denominations?

Even on the supposition that the doctrinal views of Unitarians are as erroneous as John Brown represents, yet he must not dream that he has any power, sturdy as he confessedly is, to elbow them from the porch of Queen's College. The day has gone past when such rude attempts at tyranny could hope to succeed. Public opinion has arrayed itself firmly, and, we trust, for ever, against those who, under the mask of sanctity, are in danger of breaking down public confidence in every principle of true religion.

But he farther declares that the worship of the Trinity, "Father, Son, and Holy Ghost, is *the true worship of God*." Is it so? Let the Redeemer

himself answer. "The hour cometh and now is when the *true worshippers* shall worship the *Father*, for the Father seeketh such to worship him." Let Dr. Brown, then, and those who assisted him to indite slander against their Unitarian friends and neighbours—let them reflect, that Jesus, in this solemn account of the *true worship* he came to teach, makes no allusion whatever to *the doctrine of three persons in one God*, but declares explicitly that they who worship the *Father* in spirit and truth are the *true worshippers*.

Dr. Brown and his coadjutors say that Unitarians recognise no "Divine Mediator" in their worship. It is hardly necessary to say that this charge is utterly, and in every respect, *untrue*. But how does Orthodoxy recognise in Christ a Divine Mediator, when it tells us that he is required to form a constituent part of God?

We are gratified to find that this document is signed only by a few obscure members of the General Assembly, and we hope it is the closing manifesto from the same quarter on the subject of collegiate education.

PROVINCIAL MEETING OF LANCASHIRE AND CHESHIRE.

The annual and ancient Assembly of Presbyterian ministers of these two counties was held on Thursday, June 18th, at Chester. There were present about five-and-twenty ministers, and several laymen of Chester, Liverpool, &c. Owing to the accidental absence, at the time for commencing service, of Rev. G. V. Smith, the appointed "supporter," the whole of the religious service was conducted by Rev. John Harrison, Ph.D. of Chowbent. The preacher delivered an ingenious and eloquent discourse from Rev. xi. 15. He dwelt in the tone of fervid congratulation on the characteristics of the age, passing in review, 1, the physical; 2, the political; and, 3, the religious signs of the times. In speaking of that phase of the religious world which is popularly known under the term "Puseyism," he declared he looked on it with neither fear nor dissatisfaction, for it was a proof, not that the world was going back, but that it was going on too fast for those who would check its progress by their priestly pretensions. He dwelt, also, on the modified character of the scepticism of the pre-

sent age, contrasting it with the coarse scepticism of the past age, and showing how much there was of kindness and philanthropy in the feelings of those who adopted modern sceptical systems. The great work of religious reformation was going on, and could not be stopped. The reformation effected by Luther was a reformation of the intellect, but there was now going on a reformation of the heart. The preacher concluded his able address by calling on his hearers to give a cheerful and zealous sympathy to the nobler tendencies of the age, and to diffuse the love of knowledge and the spirit of toleration and charity.

At the close of the religious service, the chair was taken by Rev. Mortimer Maurice, the much-respected minister of the place. The Rev. James Whitehead, of Ainsworth, the Secretary of the Provincial Assembly and of the Widows' Fund, stated that they met that day in this city in consequence of a resolution passed at the Provincial Meeting, in 1841, at Upper Brook-street Chapel, Manchester, when a committee was appointed to inquire into and report the past history of their Association, and consider whether the circle of their meetings might not be advantageously extended. That committee reported, the year after, at Warrington, that there were now several societies, to whom, on account of their high rank and importance, the circle of the Association ought to be extended, and Dukinfield, Hyde, Stockport, Chester, Preston, and Knutsford, were named. The meeting was held in 1844, at Dukinfield—1845, at Stockport—and now they were assembled at Chester.

The Secretary proceeded to state that the Provincial Assembly had, in one form or another, existed through two centuries. It was in the year 1846 that, by an ordinance of Parliament, the Presbyterian model of Church government, in all its forms of congregational, classical, provincial and national assemblies, was established. In previous years, the Provincial Meeting had met at several of the above-named places. In 1763, it met at Preston; in 1764, at Knutsford; and in 1799, at Chester. He alluded to the great changes that had taken place in the country since the Assembly last met in Chester. Then the journey between Manchester and Chester, by the Duke's

(Bridgewater) "swift packets," occupied about twenty-eight hours; now the railroad took them in two-and-a-half hours.

Rev. James Martineau moved that the thanks of the Assembly be given to the Rev. Dr. Garrison for his excellent, forcible discourse. A ballot was then taken for the purpose of choosing the supporter at the next Assembly. The Chairman declared that the choice of the Assembly had fallen upon the Rev. Philip P. Carpenter.

In conformity with a recommendation from the committee, the next meeting was fixed to be held at Preston. From the Rev. Joseph Ashton and his congregation, a very kind invitation had been received. It was at Preston, in the year 1763, that the idea of the Widows' Fund had been publicly broached, preparatory to its establishment in the following year, when Dr. Priestley preached before the Assembly at Cross-street Chapel, Manchester, his celebrated sermon on "the duty of not living to ourselves."

Rev. J. J. Taylor (in the lamented absence, through illness, of the Rev. Dr. Beard) then stated that, in consequence of a vote of the Committee of the Provincial Meeting, he had to propose for the consideration and (if approved) the adoption of the Assembly, an Address to Ronge and the other noble spirits who were conducting, in Germany, a great and important religious movement. We are happy to be enabled to present our readers with a copy of this interesting and admirable document.

"To RONGE, CZERSKI, and THEINER, and the other members of the German Catholic Church, their coadjutors in the cause of Spiritual Freedom, Ecclesiastical Reform, and a Pure Christianity—the undersigned ministers of the English Presbyterian denomination in the counties of Lancaster and Chester, assembled in Provincial Meeting at the city of Chester on the 18th day of June, 1846—offer this expression of fraternal respect and sympathy:—

"Brethren and Fellow-Christians,—Though far removed from the scene of your labours, and unconnected by our position in the field of Christendom and by our historical recollections with the events and the institutions out of which your New Reformation has sprung, we have nevertheless

marked with the deepest interest, from its first outbreak, your fearless warfare with superstition and priesthood, and your noble demand of a recognition of the rights of conscience, and of the general brotherhood of Christians and men. We rejoice that, having broken asunder the bonds of education and habit, and listening to the voice of humanity in the depths of your hearts, you have moved on in advance of the predominant forms of ecclesiastical association, Protestant as well as Catholic, and have afforded a glorious example, on a large scale, of a Christian Church held together, not by a compulsory uniformity of creed or ritual, but by the simple acknowledgment of Christ as its Spiritual Head, and by the acceptance of all as His disciples who, amidst inevitable diversities of opinion and outward worship, partake of the living unity of His spirit.

"We do not profess indifference to the right and the wrong of religious opinion; for we value truth above all things; and we esteem religious truth precious above every other truth: but we perceive that the determination of religious opinion must be left to the individual, and cannot be regulated and fixed by a society; and we are persuaded that mental liberty, mutual toleration, and free intercourse among individuals and societies, supply the fittest basis of Christian union, and are essential conditions to the discovery and right apprehension of religious truth.

"Brethren, you are engaged in a noble undertaking. May God enable you to carry it on to its completion! May it not be arrested and periled either by oppression and persecution from without, or by folly and extravagance, by faction, ambition, and selfishness among yourselves; but may the calm wisdom, the thoughtful foresight, the generous forbearance, and comprehensive charity of your proceedings, give you a bloodless and peaceful triumph over all your enemies!

"Your country set the first example, after the long thralldom of ages, of a successful resistance to spiritual corruption and tyranny. Go on, under more favourable circumstances, and amidst clearer light, to perfect the great work of religious freedom and peace! Germany has long stood

pre-eminent among the nations, for the profound learning of her schools and the broad grasp of her speculative intelligence. May you live to prove that these high gifts, of which a people may be justly proud, are not incompatible with the practical philanthropy and the earnest religious life that carry light and strength to the familiar convictions of the popular mind! Go on, in the power and spirit of God, not to humble science or dethrone philosophy, but to blend them more intimately with religion—the pure, simple, affectionate, intelligible and soul-subduing religion of Christ—that its holy peace may be shed in every good and honest heart; that your institutions, spreading over the land, may gather the severed and alienated members of the family of God into one fold, under one Shepherd; and other nations, catching your spirit and imitating your example, may renew, one by one, the broken links of human sympathy, and bind the chain of Christian love round the whole earth!"

The Address was adopted by a unanimous vote of the Assembly, and it was agreed that it should receive the signatures of all the Presbyterian ministers in the two counties who approved of it.

Rev. W. Fillingham, of Congleton, then proposed, and the Rev. Franklin Howorth seconded, the adoption by the Assembly of a petition to Parliament praying for the entire abolition of capital punishments. A long conversation ensued, when it appeared there existed some difference of opinion on the subject, and as there was not then time for the full discussion of the arguments on both sides, Mr. Fillingham withdrew for the present his motion and the petition. It was, however, in the course of the day, signed by most of the ministers present, in their individual capacity. A general feeling was expressed of the great importance of the subject, and of the desirableness of its being fully discussed by the Assembly. As it appeared to some who took part in the discussion that the question could not be immediately entertained by Parliament, it was recommended, and we believe understood, that the subject should be reintroduced before the Assembly next year at Preston, when the Rev. Joseph Ashton engaged that there

should be opportunity given for its full discussion.

Rev. James Martineau then addressed the meeting on the subject of an opening that he had been informed existed for the establishment of a Unitarian congregation at Crewe, an important town on the borders of Cheshire and Staffordshire, created by the junction, at that place, of the railroads from Liverpool, Manchester, and Chester. There were many young men residing there (mostly brought up in the Scotch Church) who could not conscientiously join in the services of the Church of England. Of Calvinism they had had enough before they left Scotland, and they earnestly desired to have the preaching of free and liberal Christianity. Some of them had tried the system of Socialism, but had retreated from it, wearied and disgusted, and panted for something more real and more pure. It appeared to him (Mr. Martineau) that they ought not to let this opportunity pass of creating a new congregation; that there were at Crewe and other places (he specified the Potteries in Staffordshire) many ingenuous and truth-loving minds amongst the working-classes who were ready to receive and cherish a positive but a free Christianity. The vacancy in the pulpit of the neighbouring town of Nantwich, occasioned by the lamented death of Rev. James Hawkes, might perhaps facilitate an arrangement for the appointment of a joint minister for Nantwich and Crewe. But, in the mean time, he hoped the ministers of the two counties would give the subject their attention, and render such assistance as they could in preaching to the seekers after truth at Crewe. An interesting conversation ensued, in the course of which it was stated that the Grand Junction Railroad Company were desirous of promoting (irrespective of sect and party) the religious habits of their servants at Crewe, and would probably consent to give free passage in their carriages to preachers who might consent to give their services at that station. Ultimately it was agreed that a sub-committee, consisting of Rev. J. G. Robberds, Rev. James Martineau, and (we believe) Rev. P. P. Carpenter, should be appointed, who were requested to visit at their early convenience Crewe and Nantwich, and to give their advice and aid in promot-

ing Unitarian worship in those two places.

A very hearty vote of thanks was then given by the Assembly to Rev. Mortimer Maurice and his congregation, for their kind reception of the ministers.

The ministers, and other friends present, then constituted themselves into a meeting of the *Lancashire and Cheshire Presbyterian Association*. The Rev. J. J. Taylor was called to the chair. Rev. R. Brook Aspland (one of the Secretaries) then stated that the Association had, happily, during the present year, had no call for action, and, therefore, no report had to be presented. It was deemed desirable, however, to continue for the present their organization. Circumstances might arise any day which would demand prompt and united action, therefore he proposed the re-election of the several officers of the Association. The motion was seconded by Mr. Martineau, and unanimously adopted. The members and their friends then went to the Royal Hotel to dinner, where a very handsome entertainment was prepared. The Rev. Mortimer Maurice took the chair, and Edward Johnson, Esq. of Chester, acted as Vice-President.

At six o'clock, the ministers and their friends re-assembled in the commodious school-room, and partook of tea, which was prepared and served by the ladies of the congregation. Notwithstanding the excessive heat of the day, which had greatly diminished the attendance, upwards of two hundred persons assembled. In the course of the evening, the chapel choir sung, in a very beautiful style, several hymns and other sacred songs.

After tea, the chair was taken by Rev. Mortimer Maurice, who commenced the proceedings of the evening in an appropriate and pleasing speech. He gave, as the opening sentiment, "The memory of Matthew Henry, and of Philip Henry, and the Two THOUSAND who suffered for conscience' sake," and called upon the Rev. James Martineau to address them on the subject.

The speech of Mr. Martineau was characterized by his habitual power and novelty of thought and illustration, and afforded great delight to all his hearers. It was so full of matter, that it is not in our power, with limited

space and time, which we regret, to give even an abstract of it. He was followed by Rev. Dr. Harrison, who spoke to the sentiment of "Christianity unfettered by the Inventions and Creeds of fallible men."

Rev. P. P. CARPENTER addressed the meeting next, in a very earnest and outspeaking speech, in which the omissions and defects of the Unitarian body were strongly pointed out:—his topic was "Domestic Missions."

Rev. J. J. TAYLOR spoke in a calm and philosophical spirit on the following sentiment: "Christian Churches—may they everywhere be nurseries of piety and virtue in their members, and centres of benignant influence in the world around them." He concluded by reading to the meeting the Address to the German Reformers which the ministers had adopted at their morning meeting, prefacing the reading by an interesting statement of the rise of the German Catholic Church.

Rev. MORTIMER MAURICE next proposed, in an address of deep feeling, for the adoption of the meeting, a tribute of respect to "the Memory of the late Rev. Robert Aspland," and coupled with the sentiment the cause of which Mr. Aspland had been a consistent champion, "Civil and Religious Liberty."

Rev. R. BROOK ASPLAND, in acknowledging the sentiment, gave a sketch of the early religious life of his father.

The evening being now far advanced, other intended sentiments were laid aside. Rev. F. HOWORTH expressed for himself and his brother ministers the interest and pleasure which the meeting had imparted. He said it was the best Provincial Assembly in his recollection, and he trusted that the spirit of earnestness and kindness would be continued to future meetings of their body. He concluded with proposing a vote of thanks to the minister of the place and his congregation. On the motion of Rev. J. COLSTON, a vote of thanks to the ladies who had presided at the tea-tables was passed. An anthem was sung, and the Assembly separated.

On the following day, Friday, June 19th, the members of the "Widows' Fund" assembled at the Royal Hotel. The absence, through illness, of Rev. Dr. Shepherd, of Gateacre, the Presi-

dent of the Fund, and who has been a member of the Society since the year 1791, was greatly lamented. The death of the Rev. W. Johns, of Manchester, had, during the year, deprived the Society of its Vice-President. A resolution was, in the course of the day, agreed to, expressive of the honour in which Mr. Johns' memory is held by his brethren, and of sympathy with his bereaved family. The meeting had also to regret the absence, through illness, of their esteemed friend, Rev. Robert Smethurst, who had been a member since 1799. He was, by a unanimous vote, elected Vice-President of the Society. Several new members were elected, various plans for the increase and extension of the benefits of the Society were proposed and discussed, and the more important of them referred to a sub-committee. The affairs of the Society were reported to be in a very flourishing condition. Early in the afternoon the ministers separated, to return to their distant homes.—*Christian Reformer.*

RONGE AND THE NEW REFORMATION. At the close of the last year, there appeared at Jena a work of Dr. GUNTHER, containing a complete collection of all the articles and confessions of the German Catholic Church. We can thus, by a single glance, survey all these formularies, and through their general features can well perceive the character, the tendency, and fervour of the movement of our German Catholic brethren. We perceive at once that these formulas differ much one from the other, with regard to the frankness of their narrative, and above all to the latitude of their principles. These differences, of little real importance in themselves, show well the sincerity of these reformers, each society of whom has expressed the truth as understood by itself, without following the proceedings of its neighbour. Here may be seen the conviction which overcomes party-spirit. In some of these confessions, it may be perceived that these Christians have had some difficulty in definitely and clearly renouncing the doctrines of Mass and of Transubstantiation. Luther experienced something of this same hesitation. Notwithstanding, these new formularies are expressed for the most part

frankly on these doctrines, so difficult to eradicate from pious minds educated in Catholicism. The most remarkable fact in their confessions is their clear *denial* of the authority of Rome. As to *positive views*, not one, or scarcely one, goes as far as what we may call, at the present time, *Protestant orthodoxy*. We may say that all stop short of old Lutheranism and Calvinism. As to the details of their faith, they confine themselves to the Creed of the Apostles; three only propose the Nicene formulary. But, in the midst of this silence and just neglect of scholastic propositions, it is eminently remarkable and consoling to see that all *affirm*, "that the Sacred Writings are the sole and only healthful source of the Christian faith." It is, moreover, quite inaccurate to pretend that the wisest and most celebrated Lutheran theologians have kept apart from this so satisfactory movement in the religious ideas of their fellow-countrymen of the Roman community. Whilst, on the one hand, the *Evangelical Gazette*, a worthy organ of the orthodox spirit, which is conducted at Berlin by Professor Hengstenberg, launched little short of excommunication against those Christians who were being born again in the light of Christ, without submitting to ancient forms,—on the other side we have seen the celebrated theologians, Zimmermann, Bretschneider, Rohr, Paulus, and many others, express themselves in their favour, with as much knowledge and good policy as fervour and charity. From one of these divines we are about to borrow a general and concise picture of the peculiar character of the New German Reformation. We find its features exactly described in a Preface which Dr. Bretschneider, of Gotha, has placed at the head of Dr. Gunther's *confessional* collection. We will allow this learned and impartial divine to speak for himself.

"The project of collecting and placing side by side the articles of faith already proposed by the Christian Catholic communities, merits all our approbation, since no one can deny that this movement of reform among the German Catholics is one of the most important events of the present time. The results of this movement will not confer benefits on Germany alone; they will, moreover, exercise a

permanent influence over the whole Roman Catholic Church. This new Reformation has already commenced in such a manner, has already struck its roots so deep, that no one will be able to arrest its progress, unless the formidable arm of power be employed against it,—a thing which in our days cannot take place. Even this means would not produce any lasting effects, if we may judge, at least, by the experience of times past. The collection of their articles of faith now forms an authentic compilation, whence each may derive a correct knowledge of the nature and progress of Catholic reform, and obtain an enlightened judgment of it. We see in this collection, on one side, the diversities of religious opinion among the communities, and on the other, the decisive and important denials in which they all coincide. This shows us that the particular dogma of the Roman Catholic Church, upon the base of which the theory of the absolute power of the Popes was raised in the middle ages, has irretrievably lost its empire in the hearts of men.

"These confessions of faith particularly afford us a proof, as strong as it is encouraging, of what it is to deliver ourselves up to the very dangerous illusion of thinking that external means of power are able to stifle the convictions of the mind. These confessions ought completely to refute those who believe in the lasting duration of such dogmatic theories, because men preserve silence, and do not dare to oppose them. The Pope was under such an illusion when he lately reckoned on the Catholics' ancient hatred of heresy and the Protestant Church; the Bishop of Treves, likewise, when he made the display of the holy coat before the thousands of pilgrims who thronged his cathedral. The collection of the confessions of the German Catholics ought to show to Rome, as well as to Treves, how little they understood the spirit of our times, and how much wiser it would have been to abandon the ancient track, and undertake the task of Church Reform, or at least lend a conciliatory ear to the wants of the new spirit. The *affirmations* which these confessions contain show us that there exist important differences in their religious views, which could hardly be otherwise; but we also see that, excepting the articles of

Schneidenmuhl, which are separate, and appeared several months before the others, the majority of these communities approach in their creeds the declarations of Breslau and of Dresden, as well as of the council of Leipsic. If we were to adopt a custom which was formerly considered quite necessary,—that is to say, if we were to force ourselves to reduce even the minor differences of our religious opinions to a positive definition, then we should assuredly produce more confusion and discord than order and unanimity. But such definitions are not necessary. It was the grand error of the early ages of Christianity, and one which did much mischief, to suppose it to be necessary to oppose the most trifling variations in religious opinions; these variations are, nevertheless, inevitable. As soon as a difference of opinion was manifested, the whole world was put into motion in order that the doctrine in dispute might be reduced to a positive definition, or rather to declare that one idea was the only legitimate one, and to heap anathemas on the other. But too often has experience shown the inutility of common tests. Let us call to mind what was the nature of that '*Saxon formulary of concord*' now so completely disused and forgotten: its anathemas of the Calvinists, against whom its formularies were directed, have not prevented their union with the Lutherans. We ought, finally, to learn how wise and humane it is to tolerate the differences of belief which spring up in the consciences of Christians, how necessary it is to leave the care of their settlement to the action of time and of theological science; we ought to learn to content ourselves with those general articles of belief which constitute the essence of Christianity. If long declarations on all points of faith had been considered necessary by Jesus Christ and his apostles, they would have promulgated them. That, however, was not done. Jesus himself has declared (John xvii. 3), that whoever wishes to follow him, must believe in God, in that God who is the only true God; this will suffice to assure the Christian against the polytheism of ancient nations. The Christian must also believe in Jesus, that he is the Messiah; this will guarantee him against Judaism.

Finally (John iii. 3—5), by baptism, his moral nature must be rendered perfect by the spirit of God, which elevates his spiritual being, and introduces him to the kingdom of heaven. This is the reason for which Christ has ordered his disciples to baptize only in the name of the Father, Son, and Holy Ghost. Such was the degree of simplicity in the declaration of faith with which Christ and his disciples were contented. However, there may now be reasons for enlarging the foundations of the creed, as the ancient confession called 'the Apostles' Creed' has received many additions to the foregoing propositions. But it is proper, in the articles of affirmation, to confine ourselves to what is essential, which consists in the expression of the religious idea of Christian truth. In all cases in which a passage of the New Testament is capable of several different interpretations, it is right to accord full liberty to the Christian, that he may follow the sense and light which best suit the state of his own mind. There is a striking example of this in the perseverance with which J. Czerski requires in his confession the recognition of Christ as 'the Son of God,' because in this expression is implied his divinity (divinity, Athanasian, Nicean, Luther-Calvinistic, expressed in scholastic forms unknown to the evangelist); but it is not so; for in the phraseology of the Bible, kings and chiefs of the people are also called sons of God. Moreover, the Messiah was also called 'the Son of God,' and this epithet is sometimes extended to those who represent the divine image in their moral life. A great number of the confessions of the German Catholics treat in detail of the forms of divine service, and of the constitution of churches. To avoid prolixity, I shall not speak of these subjects. At the time of the first German Revolution, the princes of Saxony, of Hesse, and of Brandenbourg, placed themselves at the head of the movement. By this intervention, the ecclesiastical power fell into their hands, and this circumstance was of great advantage to them, as it greatly consolidated their power in the interior of their domains. The present Reformation has not hitherto met with any temporal protector, and in the actual posture of

affairs, it is not likely to find any; it will have to maintain itself. It is not, however, for us, but for our statesmen, to decide whether the new Catholic Reform can procure for princes advantages sufficiently great in the interior of their kingdoms for them to constitute themselves its protectors. They ought, however, to consider whether a separation from Rome would not be so great an advantage to the independence and power of Germany, as to make it proper to favour it, with a view to the common interests of the country. They will, above all, reflect, that we have been now well able to convince ourselves of the falsity of that detestable insinuation, that the Catholic Reform is born of the intrigues of socialists and radicals. This supposition is without any foundation, and the confessions of faith of the German Catholics suffice to furnish a complete refutation of it."

In Germany, where everything passes through the hands of the State, the civil powers experience great difficulty on all occasions to keep aloof from any movement which assumes a decided character; and it must be confessed the habits of the people are such as to render the interference of Government easy, if not indispensable; for as soon as any new power is born among them, men's eyes are turned to Court, some in hope of aid, some in fear of suppression, but all in the conviction that the Prince will interpose his authority. In by-gone times, that interposition was almost as arbitrary as it was decisive. But the spirit of the age has changed. The mutual relations of the Continental, and especially the German states, are complicated and very delicate. The people have been educated, and have learned to know the import and efficacy of the term "rights." There is in consequence an uneasy feeling existing between Prince and people. The latter want much, and demand something. The former has promised a little, and given nothing. Recently, the King of Prussia has been reminded of his unfulfilled promises. He replied with more temper than prudence, and so left the wound rankling in the body politic. This social conjuncture, however, makes him and other princes cautious how they interfere with the great religious

movement of the day,—whose power they know, of whose tendencies they are afraid, and whose results they can neither calculate nor seriously modify. In this state of anxious indecision, Prussia and Hanover resolved to procrastinate, and yet appear to do something, under the pretext of inquiry. They appointed two divines high at Court, Dr. Snethlage and Dr. Rupstein, to confer on the subject of the new religious movements, with a view to suggest some plan for what is termed "a free settlement of the Evangelical Protestant Church of Germany." Their report lies before us. Its tone is conciliatory and moderate; no hard words, no imputations, no reflections on freedom of inquiry, no suggestion of restraints. If put forth in this country by our Episcopal Bench, it would occasion all the world to declare that the Bishops had been converted to the religion of the New Testament, and to the advocacy of the rights of conscience, and the claims of brotherly love. The result of their conference the two deputies convey in three general heads, of which the first and most important runs thus:—"Christian instruction should be conducted as a gospel service, a scriptural faith, with the preservation of the liberty of individual conscience and toleration, and with peace amid diversities of opinion. With a view to the culture of Christian teachers, preference in the appointment to theological professorships should be given to such persons as unite to a love of the gospel and the church, solid learning, and independent thinking, who may form in the minds of candidates for the ministry a love of truth, free inquiry, a sense of the value of Christianity, an attachment to the church, and a devotion to their important office."

This preliminary conference has led to a general meeting, in Berlin, of divines from nearly all the German states, appointed by their respective sovereigns, and representing all shades of theological opinion. The convocation excited considerable anxiety on the part of those who united a scanty creed to an intense love of liberty. But any direct interference with religious freedom is in Germany an impossibility. As little is it possible for "the powers that be" to gain acceptance for any modified form of a meta-

physical orthodoxy. However well-disposed the King of Prussia may be to the English Episcopal Church, and however uncourteous may be his bearing towards the advocates of religious progress, he cannot, with all his power, nor can the united princes of Germany, recall the days of creed-religion. It has, however, been maintained that there was no reason to distrust the Berlin synod. We believe this claim of confidence in its temper has been warranted by the result; but as we have not yet seen any formal declaration of its determinations, we reserve the point for another paper.

Meanwhile, the good cause is gathering strength. The press is busily at work. The new ideas are rapidly spreading. The number of "German Catholic" communities has received, and is receiving, constant increase. The "Friends of Light," forbidden to meet in public, have concentrated their energies on the press, and are producing great effects. The reform finds able and learned advocates among the laity, no less than in Christian ministers and professors of theology. The old creeds are quickly passing into deserved oblivion. One or two out of a hundred proofs may be given. The Free Church of Scotland lately addressed a letter to the clergy of Holland, with a view of bringing them to a union in the avowal of a Calvinistic theology. An assembly of divines and laymen took place, embracing men of all shades of opinion, and presided over by M. Groen Van Prinsterer, a devoted admirer of the Synod of Dort. The convocation applied themselves to the task of drawing up a creed which should satisfy all parties, but failed. An admonition of a similar kind has been given to the narrow minds of the leaders of the "Free Church" (like Cicero's *lucus a non lucendo*); for their address to the "German Catholic Church" has had for answer cold thanks, accompanied by an emphatic assertion, that its friends intend to maintain the great interests of freedom of conscience. But the most satisfactory and promising event of recent days is the reconciliation of Ronge and Czerski. Ronge, having received an invitation from the "German Catholic" community of Tawitch, which had followed the guid-

ance of Czerski, repaired thither with his fellow-labourer, Theiner. "Arrived there," says Ronge, "we found Czerski, and his colleague, Post, both of whom offered us the hand of brotherly friendship, and declared, in the name of those whom they represented, that, while retaining their own views, they united themselves with the other communities, in order to labour in common with them for the welfare and salvation of man." The desired union was then ratified on the liberal conditions established at the great Leipsic meeting. It was further agreed that a circular should be addressed to all the churches, in which a special exhibition should be given to the principle of non-exclusion and mutual tolerance, and enforcing the necessity of chiefly engaging to secure the realization of the religion of Jesus Christ. Ronge terminated the proceedings by a touching address, in which were these words:—"Dear brothers and sisters, you also will join hands with us and with one another; and you will rejoice to see that the true Christian spirit, which knows no damnation, is extending more and more, and that the nineteenth century is realizing the true Christian idea, and emphatically these words:—'By this shall all men know that ye are my disciples, if ye have love one towards another.' We may then hope that sectarian hatreds and scholastic disputes will not embarrass the German Reformation. It is consolatory to see that the excellent Czerski and his associates have resisted the intolerant letters that the orthodox Churches of Scotland addressed to them, in which the latter urged on them the necessity of placing themselves under the yoke of a very dogmatic and very exclusive confession of faith. Thus we see more and more brought into relief the predominant characteristic of this movement, such as the learned Bretschneider has recently set it forth, namely, a great generality of view, combined with an entire Christian tolerance. The ministers of the German Catholic Church have done well in not listening to the superannuated counsels of English and Scotch orthodoxy, whose aim seems in the present day to consist in blowing all over the Continent the flames of theological discord and separation."—*Christian Reformer*.

ORGANIZATION OF A UNITARIAN ASSOCIATION IN THE STATE OF NEW YORK.

The strength of liberal Christianity in New York is visibly growing.—During the week commencing May 10, 1846, the Unitarians from all parts of the state came together in the city of New York, and with earnest deliberation and enlightened discussion, organised themselves into an Association—a body that promises to have a vigorous and efficient vitality.—Meetings were held in the course of the week in the “Church of the Divine Unity,” (Mr. Bellows’,) at which Zebdee Cook, Esq. presided. Mr. Cook was chosen President of the Association, and James S. Cleveland, Esq. Secretary.

Sermons were preached by Rev. Dr. Dewey of New York, and Rev. Mr. Osgood of Providence, R.I. In the course of the discussions, remarks were offered by Rev. Dr. Dewey, Rev. Mr. Bellows, Rev. Mr. Farley of Brooklyn, Rev. Mr. Hosmer of Buffalo, Rev. Mr. Holland of Rochester, Rev. Mr. Buckingham of Trenton, Rev. Mr. Pierpont formerly of Boston, Father Taylor of Boston, Rev. Mr. Conant of Geneva, Illinois, and Hon. Mr. Jenkyns of Oneida County.

The following resolutions were adopted:—

“Resolved—That Unitarian Christianity seeks not primarily the diffusion of a creed, but the development and regeneration of man; and that it looks to the preaching of the life and spirit of Jesus, as the great means for the redemption of the world.”

“Resolved—That we recognise our obligations as Unitarians to diffuse the distinguishing tenets of our denomination, because they are true, and because they are deeply needed in the present state of religious opinion and of morals in the community.”

“Resolved—That the progress of liberal Christianity in this State has been commensurate with the efforts made to advance it, and that there are no limits to its diffusion but those which the fewness of the labourers creates.”

“Resolved—That this Association should support a newspaper; and a missionary, whose business it should be to teach throughout this State, scattering tracts, and preaching in all the considerable towns, or supplying the pulpits of our brethren.”

“Resolved—That we feel the importance of uniting the great body of liberal Christians of every name in the bands of a common cause; that we owe to all Christians, who reject human creeds and the Trinitarian and Calvinistic dogmas, an expression of our hearty sympathy and co-operation.”

We understand that efforts will be made to establish a newspaper in New York, devoted to the spread of Unitarian Christianity, and also that Rev. Mr. Pierpont is in that city, with the hope of gathering a new Unitarian Society. The Unitarians of Massachusetts and New England extend a cordial fellowship and a fraternal “God speed” to their friends in the Empire State.

It is understood, we believe, that the immediate object held most in view by the Association is the appointment of a missionary, or travelling preacher, to seek out, through the State, those who are wishing for a more liberal and just administration of Christianity, according to the recommendation in the fourth of the above resolutions.

CHURCH OF THE SAVIOUR.

The corner-stone of this edifice was laid, with appropriate ceremonies, at six o’clock on the morning of May 27, 1846. The introductory prayer was offered by Rev. Mr. Hosmer, of Buffalo, N.Y.; Selections from Scripture were read by Rev. Mr. Cordner, of Montreal, L.C.; the Address was delivered by Rev. Mr. Waterston, the Pastor of the Church; Prayer was offered by Rev. Dr. Gannett, of Boston; an original Hymn was sung; concluding Prayer was offered by Rev. Mr. Farley, of Brooklyn, N.Y. In the tin box encased in the cornerstone were deposited sermons by Rev. Drs. Channing, Dewey, Walker, Gannett, Lamson, Noyes, and Rev. Messrs. Waterston and Robbins; also a copy of the Christian Register, the Christian World, the Bible Christian, Reports of the Cambridge and Meadville Theological Schools, Report of the Ministry at Large, and of the Sunday-School Society; also, a copy of the Service-Book of the Church; of the History of the Sunday School, by W. R. Sumner, Esq.; of the Account of this Church, by H. B. Rogers, Esq.; and of the Order of Exercises at this ceremonial.—*Monthly Religious Mag.*

SOME, perhaps, even now, may object to the notion that human wisdom can enable us to interpret God's Word. I need not quote here the various texts of Scripture which are commonly brought forward to support this objection, and which, forced as they are from their real meaning, confirm the statement which they are supposed to confute. Undoubtedly no bad man, no careless liver, is likely, by the mere aids of criticism or intellectual ability, to enter into the full meaning of the Scriptures. But I have been all along supposing the case, not of a bad or careless man, but of a Christian student, desirous to use every means which God has given him, in order to arrive at the truth as it is in Christ. Is such an one the better or the holier for letting his understanding grow feeble for want of exercise? or is a

good man's folly more likely to discover truth than his wisdom? The great fault in the writings of that party who are supposed to attach least value to what they call profane learning, appears to me to consist in their frequent misquotations and misinterpretations of Scripture: they can quote detached texts, but are by no means remarkable for a comprehensive view of large portions of the Sacred Volume taken together; and, with the very best intentions, they interpret St. Paul no better than they would interpret Aristotle, and for the same reason; because they do not sufficiently exercise and cultivate their minds to become masters of the meaning of a profound and difficult writer.—*From Dr. Arnold's Introduction to the Third Vol. of his Sermon.*

OBITUARY.

DIED—On Thursday, 23d July last, at Stillon, Hunts, at the house of his father-in-law, Mr. Haddock, much beloved and lamented by all who knew him, Mr. Stephen Knighten, of St. Martin's, Stamford, Lincolnshire, aged 28 years.

Mr. Knighten was, formerly, an esteemed local preacher among the Wesleyan Methodists, in the Stamford district, and had, subsequently, preached in the chapels of the other Christian parties in that town. But on his more recent adoption of Unitarian views of Christianity, he was, of course, discarded by his former Orthodox friends.

For the last several years he had endured, with exemplary patience and Christian meekness, great bodily sufferings, which, as his friends believe, originated in overexertion in walking home on the same day, after very earnest exercise in open-air preaching—and to remove which baffled all human skill. Had his life been preserved, and his health restored, there was every rational prospect of his becoming a useful and zealous disseminator of that purer, and truer form of Christianity, which he had recently adopted, and

in which he so manifestly delighted. They who best knew him, and who had the most frequent opportunities of witnessing the deep effect which his Christian faith produced on his temper, conversation, and all his social conduct, will long retain a grateful remembrance of the excellence of his character, and the Christian purity of his life. Nor can they soon forget the fervid thankfulness to which he repeatedly gave utterance, for the means by which he was brought to a more truly evangelical view of the character of God—the mediation of Christ—and the divine beauty, and holy power of simple scriptural truths.

In his character, doctrine, and duty, profession and practice were seen in striking harmony—in his life were combined the virtues of an affectionate husband, a faithful friend, a peace-loving and temperance-promoting neighbour, and a consistent follower of his heavenly Lord and Saviour; and, in his death, “the calmness of a summer's eve,” prevailed! The consideration of which yields the best support to the bereaved widow's heart, and to the minds of many sorrowing friends.

TO CORRESPONDENTS.

THE Paper referring to the proceedings of the General Assembly, at the July meeting, would now be out of time for publication. We are, nevertheless, obliged to our correspondent.

It is requested that all communications intended for insertion in the *Irish Unitarian Magazine* will be forwarded not later than the 10th of the preceding month (if by post, prepaid), to 28, Rosemary-street, Belfast.

THE

IRISH UNITARIAN MAGAZINE.

No. XI.

NOVEMBER, 1846.

VOL. I.

MODERN ORTHODOXY.

BY M. A. COQUEREL.

SECTION IV.—THE FALL OF MAN.

(Continued from No. IX. page 268.)

OUR views respecting the Holy Scriptures, as far as such views require to be stated in a confession of faith, are sufficiently developed, when we admit the direct and positive inspiration of the Bible, and receive as authentic the miracles it records and the prophecies it contains. We have arrived at this point in the statement we are giving of the principles of Modern Orthodoxy. We proceed to the next truth contained in the Outline prefixed to this statement, viz. “We believe that man is unable to justify himself before God, and by himself to merit salvation.” We challenge the most rigid Orthodoxy, of whatever age, to add a word to this statement. The incontestible right of the Creator to require from his creatures perfect obedience to his laws, undivided love and entire devotement;—the impossibility of man’s paying this debt, which the very gift of life imposes, and which is therefore due from every living creature—an impossibility which a review of the history of humanity stamps as an established fact;—the indignation with which conscience repels the idea of having merited, either the blessings of God in this world, or his favours in another;—all these sad and important truths are expressed in the words, “Man is unable to justify himself before God, and of himself to merit salvation.” If man unaided *could* justify himself, if he could succeed in repairing the errors he has committed, if he could re-clothe himself with the virtues he has neglected, if he could conceal his moral deficiencies by casting around him a robe fallen from some glorified Elijah whom he had adopted as his instructor—then man might hope to *merit* salvation. Though he had been a slothful servant, yet, coming at the eleventh hour, he might fulfil his task, regain the time he had before lost, repair the evil he had before committed, and earn the wages of a faithful workman.

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God would be his debtor, and the blessings of Providence and Grace—a peaceful death and a happy immortality—would be simply the returns due to the expiation he had made, and the labour he had performed. Such a supposition as this precludes the necessity of a Saviour altogether. If man can save himself, there can be no reason why God should offer salvation. If we can dispense with the salvation it offers, we can also dispense with Christianity entirely. But we cannot believe that man can thus *merit* pardon and Heaven, we cannot believe that he can thus instantaneously convert his injustice into justice, his sinfulness into purity, and *deserve* eternal happiness, at the moment he surrenders a life which has been one unshaken scene of folly and crime.

There is no occasion, either amid the terrors of remorse or the enthusiasm of gratitude, to exaggerate the moral state of man. To exaggerate it is in fact to weaken our cause. No language can enhance the enormity of sin, and when we say “I do not merit anything, I cannot merit anything of God,” what can I say more? The verbiage of fanaticism attempts to exaggerate our sinfulness, but it fails to increase its enormity, and the humility which a sense of our unworthiness inspires will be the more valuable as it is founded upon calm conviction, rather than rapturous emotion.

The evil of exaggeration is seen in one circumstance which here suggests itself to our recollection. We have said that all men are *undeserving* of God’s favour, that no man can *merit* anything; from this it has been concluded by some, that all men are *equally* guilty before God! Such is the folly to which a blind, unreasoning dogmatism will sometimes lead. What enlightened conscience can believe that the shade of doubt which crossed the mind of Moses when he struck Mount Horeb—the passing bigotry which prompted St. John to desire fire from Heaven to destroy a Samaritan village—the timidity which drew from St. Peter a denial of his Master in the hall of Pilate—are to be placed in the same rank with the cowardice of a Caiaphas who delivered up the holy one and the just, and the treachery of a Judas who betrayed him! Yet to this excess of absurd injustice, in which all law and all conscience is set at naught, are they led who represent the whole human race, of all ages and of all races, as plunged into one motionless abyss of equal guilt, who see not in the lower deep a deeper still, nor hear, according to the sublime image of the sacred penman, “deep calling to deep at the noise of his water-spouts.” Yes, unworthiness is equal, because nowhere is there *merit*, but iniquity is not equal and cannot be so. It must vary in every man by shades, alone perceptible to the eye of God,—shades that are infinite; because to the growth of sin, as to the progress of virtue, no limits have been placed.

Ancient Orthodoxy, instead of avoiding this exaggerated representation of man's moral condition, prided itself upon it, as something improving and edifying. This wretched error led to the greatest mistakes in the interpretation of some passages of Holy Writ. Overlooking the fact that these are infinite degrees in corruption, and regarding all as equally guilty because all are equally unworthy, every text which speaks of crime or condemns it, has, with them, an equal value, and is applied without modification to all generations, and to all states of society. Sodom and Gomorrah, whose iniquities "cried unto heaven," is with them a picture of the world as at present constituted. The hyperboles of Job's friends, necessary to bear out their absurd theory that our misfortunes are all sent in anger and none in love, all chastisements for sin and none trials of our fidelity—these exaggerations are referred to, as correct descriptions of men's ordinary failings and God's uniform providence! When David, after his conscience had been roused by the rebuke of Nathan, laments his atrocious wickedness towards Bathsheba and Uriah, the terrible remorse of this adulterous murderer is regarded as the ordinary expression of the Christian's repentance! And finally, when the later prophets, and especially Jeremiah, pour forth the thunders of their rebuke against the cupidity, the injustice, the licentiousness, and idolatry, which overran the Jewish court and capital, even when besieged by the armies of Nebuchadnezzar—a state of national depravity which has never been equalled but during the decline of the Roman Empire—these indignant remonstrances are received as applicable to the manners and habits of a Christian people! The certain result of such exaggerations is to cast a reproach upon the book of God as unjust in its rebukes, and to encourage sinners to console themselves with the thought that their faults cannot deserve such severe censures, and may perhaps entirely escape reproof. Modern Orthodoxy avoids this error. She does not range every sin in the same rank and on the same level. She believes that every man is a sinner, and therefore no man *merits* God's favour, but she adds, "Every man shall bear his own burden."

The prevalence of moral evil and the universality of sin, are the very foundations of Christianity, for without sin there had been no necessity for redemption. But this statement seems to us sufficient, without our adding to it a reception of the doctrine of Original Sin, and the damnation of infants. As to the doctrine of Original Sin, if by it is meant merely that sin commenced with the commencement of the human race, and hung around the very cradle of humanity, this is not so much a doctrine as a fact, an event, upon which the record in Genesis is found in agreement with a crowd of vague traditions floating amid the legends of almost every nation. We believe, with St. Paul, "that by the first man, Adam, sin entered into the world."

We see no greater difficulty attending the admission that sin began with the first, than with the tenth or hundredth generation of the human family: the painful inquiry of the servant in the parable remains as difficult of reply in the one as in the other case—"Lord, didst not thou sow good seed in thy field, whence then hath it tares?" But if by Original Sin is meant, according to some confessions of faith, that the guilt of this first sin is incurred by every man upon his birth—if it is meant that we are culpable because Adam sinned—if we are debarred from applying to this sin the words of the Prophet, "The soul that sinneth it shall die," and the declaration of the Apostle, "God will render unto every man according to *his* deeds;" then we must express our dissent from such a doctrine, because it attributes injustice to God, and insults the nature he has given to man. *We* do not believe that man is *born* guilty, though we believe that all men *become* so, and we thank God that our creed does not contain an article from which there may logically be deduced the following frightful conclusion, "that a good and just God will sentence to eternal damnation the infant on the bosom of its mother, before this infant knows how to refuse the evil and choose the good." We believe that condemnation follows, and does not precede, guilt. We believe, with St. Paul, that "it is the law which worketh wrath," that God will not act the judge, before he has proclaimed himself a legislator, that he will not punish the infraction of a rule until that rule is known—in a word, "that where no law is, there is no transgression." Before we can admit that guilt can commence with life, that God can thunder forth a sentence against the infant yet unborn, we ask to be shown the law and the transgression. We may stop here; we are ashamed to find ourselves, after eighteen centuries of Christian Doctrine, engaged in combating such deplorable errors as these. Our Divine Master, full of justice and benevolence, has said of infants, "Of such is the kingdom of Heaven." This is the true picture of infancy. When the passions, the conscience, and the reason of the man are developed, not less true is the picture drawn by the hand of an Apostle, "All have sinned and come short of the glory of God."

MR. HAUGHTON'S ATTACK ON MRS. DANA.

I was very sorry to see Mr. Haughton's severe and unwarranted attack on Mrs. Dana, in the *Irish Unitarian Magazine*. I think the Editor would have exercised a sound discretion, had he excluded from his pages a diatribe so well calculated to injure the cause for which the magazine was set on foot,—so sure to excite the regret and displeasure of its readers,—and so little creditable to Mr. Haughton himself;—

and I farther think, that such exclusion became almost a duty, when Mr. Haughton, forgetful alike of the common rules of courtesy and of the interests of the periodical to which his letter was addressed, took the unusual and, in my mind, unjustifiable step, of sending it to be published in the *Inquirer* newspaper before it had appeared in the magazine. Were other correspondents to act in the same manner, the *Unitarian Magazine* would not only be anticipated, as it often necessarily is, by daily or weekly newspapers, in the articles of news and intelligence, but even in that department of its contents in which something original might be expected: it would then cease to be supported, and would soon sink into non-existence.

But, unhandsome as I think Mr. Haughton's conduct towards the Editor and readers of the *Irish Unitarian Magazine* has been, I look upon his treatment of Mrs. Dana as infinitely worse; and it is to protest against the spirit in which he has attacked that gifted lady, that I feel myself called upon, by duty to her, to myself, and to the Unitarian public to take up my pen.

Mr. Haughton says, that, "if he be not mistaken in his apprehensions, he feels that we [Unitarians] should not derive any pleasure from such a connexion" as that of Mrs. Dana. He says, that "her accession to the ranks of Unitarianism was not a circumstance in which we should take pride." My feelings on the point are directly the reverse. I look upon the accession of such a convert, as Mrs. Dana's *Letters to Relatives and Friends* prove her to be, as matter of deep and fervent thankfulness, to every lover of the truth as it is in Jesus—as an event which promises greatly to advance the progress of that holy cause with which is intimately connected the glory of God and the best interests of man; and I feel little doubt, that every Christian Unitarian,—always excepting Mr. Haughton,—who reads that impressive and heart-thrilling work, will join with me in the sentiments that I have here expressed.

But of course Mr. Haughton does not speak in these contemptuous terms of a lady whom he acknowledges to be highly gifted,—without some cause—such at least as justifies his conduct to his own conscience. His objection to Mrs. Dana is, that she is an upholder of slavery. He says none of us can doubt that she must be "involved" in this "position," and asks, "should we not rather regret that ours, the purest profession of Christianity, has been *sullied* by such a proselyte?" "The highest mental accomplishments bring no honour, accompanied by a pro-slavery feeling:—they, on the contrary, aggravate the criminality of the party, as no excuse can be offered because of ignorance or any want of enlightenment."—"A Christian slaveholder!—an honest thief!—a pious adulterer!—These are all equally compatible terms. Unitarianism, true Unitarianism has no affinity

with such hypocrisy; and we can never aid in spreading God's truth by shaking hands with such criminals. Better for us to remain a small and evilly spoken of community for ages, than seek to acquire popularity by an acknowledgment of Christian fellowship with men-stealers."—Harsh and galling words; and not the less so because the writer, with characteristic inconsistency, had, a few sentences previously, acknowledged that "circumstances of habit and education often blind the judgment and sear the conscience. Mrs. Dana was brought up under unfavourable circumstances. Perhaps it is possible, highly endowed though she be with intellect—richly cultivated too—to find some fair excuse for her want of correct vision on the subject of slavery. I hope she is not really as guilty as she appears to me to be:"—so that, after all, she *may* be an upholder of slavery, and yet not be a "hypocrite" at all, nor consciously a "criminal," nor according to her own conviction, a "man-stealer:"—terms which he nevertheless applies to her, without any reserve or qualification.

But, when we look to the ground on which Mr. Haughton erects this structure of vituperation, we find instead of a fact, a syllogism. He does not *know* that Mrs. Dana is a supporter of slavery; she does not tell us so in her book; nor has any one apparently stated that she is. But she is or at least was, "a resident in Charlestown, South-Carolina;" and thus wisely and learnedly reasons Mr. Haughton:—"Mrs. Dana lives in a slave-state: she must, *therefore*, be an upholder of that system which is at war with all that is great and noble and godlike in man's nature; of that practice which, in the true and forcible language of the Unitarian protest against slavery, is the greatest possible robbery and the greatest possible wrong." Were this reasoning good, it must follow that every resident in every land in which slavery is tolerated, must necessarily be an upholder of the system; and, if this were the case, how could Mr. Haughton attain a knowledge of the working of the system such as would alone justify him in speaking of it as he does? It is plain, that if all who are *witnesses* of this system are its *friends*, we can have no testimony from impartial observers: our only information must come from those who uphold the institution; and it would be difficult to believe that their statements *alone*, were there no other, would have stamped upon it the black brand which it bears to my eye, as it does to Mr. Haughton's. It appears from his reasoning, that Mr. Haughton has never met with any native or inhabitant of a slave-state, who is not an upholder of slavery. My experience has been more favourable; for I have met with many persons, residents not only of the slave-states of North America, but in the British Colonies, when slavery was tolerated there,—and among them some who were owners, a few of them owners to a very large amount, of slave property,—who yet were no friends to the system, who de-

plored and still deplore its existence, and were and are willing to make large sacrifices for the purpose of getting rid of it; though they did not wish that the total loss which the change of the system would entail, should fall upon the shoulders of the slave-owner *exclusively*; but that others should assist in bearing the burden. Now, it is possible that Mrs. Dana, though a "resident in Charlestown, South Carolina," should be one of this sort. For aught that Mr. Haughton can tell, she may never have had a slave in her possession: she may be an advocate for emancipation: she may have encountered opposition and made sacrifices for the good of them that are in bonds, as she has done for the cause of religious truth.

But I may show the fallacy of Mr. Haughton's reasoning, by pointing out a few conclusions to which it would lead, if applied to his own case. Mr. Haughton "is a resident in" Dublin—in that part of the United Kingdom called Ireland;—"therefore, he must be an upholder of" popery—horse-racing—gambling with cards and dice—compulsory support of the clergy—and every other practice and institution whatsoever, which is allowed, recognised, or encouraged, by the law of the land;—those only excepted against which he has publicly raised his voice. Now, I know that Mr. Haughton would not like to be set down as an upholder of the Roman Catholic religion: I think it very unlikely, that he would wish to be ranked as an advocate of some, at least, of the other institutions which I have named above. But the world has as good a right to reckon him among the upholders of all these, as he has to count Mrs. Dana among the upholders of slavery: with regard to her, therefore, he has not done as he would be done unto.

Mr. Haughton thinks to strengthen the force of his syllogism by affirming, that "death, certain death, awaits the man who dares to proclaim, in a slave-state, that Christ came to proclaim liberty to the captive, and to let the oppressed go free." And certainly if this be a fact, it tends to show that Mrs. D. had never made this proclamation; for she was, some time ago, and perhaps is still, *alive*, in a slave-state, and resident there. But I am inclined to think, that Mr. Haughton himself does not *quite* believe the truth of what he has here stated; for, I find him saying, in the beginning of the same paragraph, "It seems to me clear, that Mrs. Dana, in order to prove the sincerity of her religious convictions, was bound simultaneously with the expression of her sentiments on that subject, to give utterance to generous sentiments on behalf of the poor oppressed negro." Thus, if his alleged fact be true, he recommends a course to be followed by Mrs. Dana, by which she would incur "death, certain death!" Now, as Mr. Haughton, notwithstanding the unkind and uncharitable language he has employed, in reference to that lady,

has, I am sure, enough of humanity in his heart to prevent him from wishing her to incur this fearful doom, I am of opinion that he believes she might have acted, as he wishes she had, without forfeiture of life. If so, his fact falls to the ground, and can no longer prop up his syllogism.

But, although Mr. Haughton apparently has not a very firm or consistent faith in his own statement, I believe there is a great deal of truth in it. I am of opinion, that no man or woman could dare, publicly, to raise a voice on behalf of the oppressed negro, in any of the slave-states of America, and especially to give utterance to the violent denunciations in which so many of the most prominent advocates of negro freedom seem to think it a duty to indulge, without encountering not only social exclusion and injury in their professional pursuits, and the certain destruction of all their known property which is capable of being destroyed, but also personal violence, which might or might not proceed to the length of actual death, according to the judgment of the "Lynch-Law Court," and the present temper of the mob by whom the sentence of that tribunal would be carried into effect. I believe this; and I look upon it as a circumstance to be pleaded in mitigation of the sentence I might otherwise pronounce upon such opponents of slavery, resident in slave countries, as are either silent upon the subject of the wrong which they feel to be done to their fellow-beings by that system, or confine their advocacy of the oppressed to those private and unexciting methods, by which the consciences of those with whom they associate, may, as they hope, be awakened to the national injustice, without drawing down upon their own heads, the vengeance of an infuriated, and, in this respect, lawless community. And I can scarcely understand the humanity of Mr. Haughton, when he pleads this awful danger, apparently only as a confirmation of his charge against Mrs. Dana, that she is an upholder of slavery; and certainly never once adverts to the excuse which it affords for her conduct—if she be, as I shall presently show that he allows she may perhaps be—a friend to negro emancipation; but who has not felt it safe, or even justifiable, to come forward, in *South Carolina*, as the public advocate of that cause.

Perhaps Mr. Haughton, however, thinks the advocacy of emancipation would entail certain death, in the place of Mrs. Dana's present residence; yet wishes her to raise her voice in the cause, having previously transferred her residence to some safer region. He does not say so; but I will suppose this to be his meaning. Observe, then, the effect of his recommendation. He would wish every friend to negro emancipation to leave the slave-states;—he would thus abandon the slave population to the tender mercies of those who are real (not

syllogistically proved, but actual and *bonâ fide*) upholders of slavery, without the controul of any neutral or hostile public opinion—without the presence of any one individual who had the good of the slave at heart—without the inspection of a single pair of eyes that did not look upon slavery itself with approbation—that did not regard the atrocities to which it so often gives rise, with indulgence, if not with positive relish—that did not frequently view these atrocities through the medium of sensual passion, or sordid self-interest. This would be the result of Mr. Haughton's policy; and how the cause of the negro—of freedom—of humanity—of purity—would benefit by its adoption, I cannot discern.

It is unnecessary to proceed farther in confutation of a paper which is, from beginning to end, a jumble of absurd reasoning, and confused and conflicting statements; but I shall just advert to one sentence in which Mr. Haughton expressly admits, that all he has said against Mrs. Dana, may, after all, be unfounded, and untrue. "I have written," he says, "under the supposition that Mrs. Dana is still living in a slave-state, and necessarily an upholder of slavery, or silent in its iniquities. *If I be in error herein* (!) and that conscience has enabled her to triumph over physical, as well as mental thraldom, *she will rejoice* (!!) if this letter ever meets her eye, that I have written with *Christian plainness*." (!!!) No, Mr. Haughton, this will not do. If you be in error herein, you have done a deep injury to a well-deserving fellow-creature. If you be in error herein, Mrs. Dana will not rejoice to have had her character maligned—her name coupled with abusive epithets, and the usefulness of her great sacrifices impeded, so far as your writing can effect that object, through your wantonness of accusation and rashness of assertion. With *Christian plainness*! No, sir; but with unchristian bitterness—with utter disregard of the feelings of a refined and tender mind, already deeply wounded; and with an entire neglect of the rules of that charity which thinketh no evil, and believeth all things good, until the wrong be proved. I do not dispute the integrity of Mr. Haughton's motives; of the general benevolence of his character, no man has a firmer conviction than I have; but, in this instance, he has shown a lamentable want of judgment to direct his philanthropic impulses, and has permitted them to hurry him into the commission of a grievous wrong.

It is possible that Mr. Haughton may impute my defence of the excellent lady, whose name I had so frequent occasion to mention, to some fondness for that bad institution which he has thought fit to accuse her of upholding. No one who knows me will give a moment's credence to such a supposition; for the benefit of those who do not know me, I beg to say, that I am as determined a foe to slavery as

he himself, or any man living can be. I view it with detestation and abhorrence ; and am prepared to agree to anything, and to do anything, consistent with religious and moral duty, to assist in mitigating its horrors while it endures, and in bringing its existence to a close, at the earliest possible moment. But I cannot go farther. I will not allow my sympathy for the negro to cause me to forget what is due to the character and feelings of the whites. I will not prove my benevolence towards the slaves of South Carolina, by gratuitously and groundlessly attacking the reputation of such a lady as Mrs. Dana. I hate the system too cordially, to be willing, without evidence, and contrary to probability, to take from the ranks of its opponents, and enrol under the banners of its friends, one who has shown herself to be in mind, intellect, and religious character, one of the excellent of the earth. I do not believe that this is the way to advance the anti-slavery cause ; and if it were, my morality does not sanction the doing of evil that good may come.

As I have, on former occasions, expressed my anxious wish, that nothing which even bears the appearance of extenuating the evil of slavery, or which is calculated to lull the national conscience of America into a state of slumber on the vital question, should be wafted across the Atlantic in the pages of our periodical, without an immediate protest against the iniquity, calculated to place the public sentiment of this nation on the subject of slavery in its true light,—so I have felt it my duty to the feelings of Mrs. Dana—deeply wounded as she must have been by the attack made upon her by Mr. Haughton—so similar to the many which she has had to withstand, on account of her noble adherence to conscience and truth, in avowing herself a Christian Unitarian—to raise my voice in reprobation of his reckless accusation. But although he may have caused her to suffer in her feelings, he cannot permanently injure a reputation like hers. It defies his injustice, and stands in no need of any vindication. Yet it seems to me, that although her character stands in need of no formal vindication, that of our own body does ; and, as the *Irish Unitarian Magazine* has been made the vehicle of the attack, it is due to its readers, and to the respectable society by which it has been established, that its pages should not be closed against a reply.

J. SCOTT PORTER.

TRINITARIAN DISTRIBUTION OF GOD INTO THREE
PERSONS INCOMPATIBLE WITH THE SCRIPTURE
NOTION OF ONE INFINITELY PERFECT GOD.

WHILE Trinitarians distribute God into *three persons, modes, distinctions, or somewhats*, the Scriptures uniformly represent him as one

infinitely perfect, indivisible being, as one infinite Father of All, without any application of the number *three** to him, in any sense, in any one instance, manner, or mode. The heathens had their “*gods many, and lords many;*” but, the Apostle declares, that to Christians there is but *one* of each kind. “*To us there is but one God*”—which one God he defines to be “*the Father, of whom* are all things,” in distinction from the “*one Lord,*” whom he defines to be “*Jesus Christ, by or through whom* are all things.”—(1 Cor. viii. 6.) This distinction between the *one God supreme*, and the *one Lord Mediator* of Christians, is also as clear and conspicuous as noon-day (see Eph. iv. 5, 6 ; 1 Tim. ii. 5); and the same distinction thus made by the Apostle, is equally made by Jesus himself, who teaches us to pray to God, not as a Trinity, but as our common Father, in the singular number only, saying—“*Our Father, which art in heaven, hallowed be thy name,*” &c. (Matt. vi. 9); and who himself also prays to him, using equally the singular number, and styling him both *his God and Father*, and “*the only true God*”—not only in opposition to false gods, but also in clear distinction from himself, whom he defines as being a Messenger “*sent*” by “*the only true God.*” “*This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.*”—(John xvii. 3 ; compare xxi. 17.) Thus the Father is declared and defined to be “*the only true God,*” in express distinction from his Messenger Jesus Christ—in as express distinction from him, as from any other being or person in the universe. It is a distinction as plain and positive as that between a sovereign and his viceroy—the one acting in his own right, the other sent forth to act in the name of his master, and by his commission. There is no evading this plain, palpable fact. No truly honest, unprejudiced mind can fail to be struck with the force of it, when once made fully sensible of it. Those opposed to it, may twist and screw, and strive to overturn it, as they please, but it will stand firm and conspicuous as an immoveable rock, against which the billows of corruption, prejudice, and bigotry, may dash and break themselves in foam, but will dash in vain through all time, and

* The text of 1 John v. 7, about “*three that bear record in heaven,*” is spurious, being unansweredly proved to be so by Trinitarians themselves. See “Griesbach’s Dissertation,” and “Horne’s Introduction to the Critical Study of the Holy Scriptures,” in loc. Indeed, even if the passage were genuine, the statement concerning the *three* alleged heavenly witnesses being *one*, (or εἷς, *one thing*,) would not prove them to be εἷς Θεός, *one God*. It would be no proof or assertion at all of their being *one* in respect of *Godhead*, but only of their being *one* in respect of their *testimony*. This also has been freely conceded by the more candidly disposed Trinitarians. But the passage is altogether spurious, and to be rejected as such. There is nothing said in Scripture about God being *three*, in any sense.

through eternity too, if they could last so long ; but tenacious as such creatures are of life, they are not destined to the honour of immortality.

Thus, then, while Trinitarians can state their doctrine only in the words of man, the Unitarian can state his in the words of Scripture, in the very words of God, that "there is but one God, who is the Father," who is "the God and Father of our Lord Jesus Christ," whom Jesus calls his God and Father, and "the only true God," one infinite Father of all, consisting, as we necessarily imagine a father to do, of one indivisible person, who himself always speaks, as any father naturally does, in the singular number *I*, and who is always addressed and spoken of by Jesus and his apostles in the singular number, by the singular pronouns, *thou* and *thee*, *he* and *him*; and reason at once gives her fullest assent to this Scripture statement, proving to demonstration, that if God be what the Scripture represents, one infinitely perfect God and Father of all, then he can be only one person, and no more.

Thus, the one God of Scripture is declared to be infinite in power, wisdom, and all divine attributes ; but if three perfectly equal persons, such as Trinitarians maintain, none of them could be infinite, because every one of them would be a bound, measure, or limit to each of the other two ; whereas infinite has no bound, measure, or limit whatever. Moreover, it is an axiom or self-evident truth, that of three equals, any two must be greater than the third. But greater than infinite could not be. Again, three persons, in order to be distinguishable from one another, as three persons, must each of them possess some distinguishing property of which the other two are wanting, and, consequently, every one of them must be deficient of some essential or attribute of supreme Deity. And if every one of them comes short of something essential to supreme Deity, how could the whole come up to, or constitute, a perfect supreme Deity ? This were like the infallible Church of Rome, made up of a number of deficient, fallible individuals. And, indeed, Trinitarians themselves are forced to admit, and unconsciously argue for, some imperfection of this kind, in their notion of the Deity ; for they stoutly deny the Father alone to be perfect God, or to be all that is God, without taking in two other supposed equal persons—neither of whom, taken by himself, comes any nearer to perfect God than the Father ; and thus, according to them, the one only living and true God is made up of three, that are none of them absolutely perfect Gods ; or, if they turn round and say, each of the three is perfect God, then, according to them, *three*, that are each of them perfect God, *are no more than one* perfect God. Such is their strange arithmetic. And while they cannot, for obvious reasons, say aught against Scripture,

however it may oppose them, when they find poor reason too against them, it is too much to bear, and they lose their patience, and, without scruple, fall out upon it, denouncing it in the keenest style of invective that tongue and pen can utter ; and it were truly well if they had never tried it with harder and hotter weapons. We have shown already the futility of their attacks upon reason—that without reason there could be no religion—that without reason they cannot proceed a hair-breadth in attempting to support their system, more than we ours—and that, when they do attack reason, impugning it as being weak, proud, carnal, &c. it is not their own reason they mean, but the reason only of those that differ from them ; and thus they *assume* the truth to be on their side, and beg the question here as they do at every other step of the argument.

But further, the contradictory nature of their doctrine may still be shown in another light. According to Trinitarians, it is an essential attribute of Deity to subsist in three persons. Now, does the Father, the Son, or the Holy Spirit, each of them singly considered, possess this essential attribute of Deity, so as to subsist each of them in three persons ? The answer must be no: consequently, the Trinitarian is convicted of denying to each of the persons, singly considered, what he holds to be an essential attribute of Deity. Moreover, he is convicted of using the term God, in reference to the true God, in two different senses: one sense, by which he means God, consisting of three persons—and another sense, by which he means God, in only one person—as God the Father, singly—or the Son, singly—or the Holy Spirit, singly. Now, does the Scripture give any warrant for taking the name of “the only true God,” “the God and Father of our Lord Jesus Christ,” in this double sense? We have no hesitation in saying, it does not, and that it is impossible for persons holding this double confused notion of God, to reason on the subject justly, or in an honest, straightforward manner. It must lead them to pursue a tortuous course ; whenever pressed by an argument, to be continually shifting their ground, and surreptitiously flying from one sense to another, so as there can be no fair arguing with them—no just or definite conclusion come to. By the same kind of reasoning, by the same double, deceitful manner of employing words, transubstantiation, or any absurdity in the world, may be upheld to the last. Thence, the prejudice, bigotry, and intolerance of Trinitarians—everlastingly at war among themselves, as well as with Unitarians ;—some sticking fast to the old thread-bare absurdities of priestly imposition, and “science, falsely so-called ;” and others striving to re-model them, and cut off a portion of the grosser and more offensive matter—all of them splitting hairs, and continually dividing and sub-dividing

from one another. Is this the freedom of the gospel?—"the unity of the spirit, in the bond of peace," of primitive, apostolic Christianity, or anything like it? Most assuredly not.

There is too good reason to fear that such a state of things has scandalized many; that, while it is now making many seek shelter from the scandal and turbulence of sectarian dissension, by going over to the ranks of Catholicism—into the bosom of dark Romish superstition—it has also made many open, daring infidels, atheists, and enemies of religion, in every form; and, instead of exciting the admiration of surrounding unbelievers, making them exclaim, as once was the case—"See how these Christians love one another!" It has too often, in modern days, made them look down with scorn upon Christianity, and Christians of every name—regarding the mass of them as altogether weak, superstitious, violent fanatics, who, instead of loving, would still, as they used to do, tear and devour one another, if it were not for the light of philosophy, and a brighter age dawning upon them. If our word could be heard at all, we would beg and beseech Christians of every denomination to abate their intolerant animosities and divisions, and to think seriously if there is not a fundamental cause of this great evil, that ought to be sought out and done away;—if there is not a remedy, that may and ought speedily to be applied, to prevent the continual spread of this crying evil, this eating canker, that is preying on the heart of the human race, and casting a blot upon the honoured name of Christianity.

"Why callest thou me good? there is none good but one, that is God."—(Matt. xix. 17.) This was the answer of Jesus himself to the young man that asked him—"Good master, what good thing shall I do, that I may have eternal life?" Trinitarians, to evade the plain, obvious meaning of this passage, so palpably opposed to their assertion that Jesus is God, as well as the Father, are obliged to have recourse to an exposition, such as no unprejudiced person would ever think of, and which involves in it the following most shocking consequence and reflection upon our Saviour's character, viz.—that though the Saviour is said to have beheld and loved this young inquirer after eternal life, yet, from some cause or other, he wilfully concealed from him the only means of obtaining it:—first, by disingenuously disclaiming his own true character and Godhead, thus purposely keeping the man ignorant of what, according to our opponents, is a fundamental doctrine of the gospel, which he essentially needed to know and believe, in order to eternal life; and secondly, by deceiving the man with a false answer to his question—"If thou will enter into life, keep the commandments;"—this being again, according to our opponents, a false and impossible way of obtaining eternal life, since the fall of Adam. Now, sooner than attribute, in

any shape, or under any pretence, such monstrous duplicity, to the faithful and true witness, who certainly had “the words of eternal life,” I will throw all conflicting creeds and confessions of men overboard at once, and leave them to sink or swim as they may, and cleave to my Bible alone, as the creed of my youth, that first taught me to think of my heavenly Father as one, and one only, of absolute, eternal, and peerless goodness ; and that the sure way of entering into eternal life is, as Jesus points out, to keep his commandments ; whose commandments are not grievous, but whose yoke is easy, and his burden light. “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.”—(Rev. xxii. 14.)

T. G.

Newburgh, Aberdeenshire,
April 13, 1846.

OUTLINES OF THE HISTORY OF PRESBYTERIANISM, IN
IRELAND.

BY THE REV. H. MONTGOMERY, LL.D.

(Continued from No. X. page 313.)

The Westminster Confession of Faith, as drawn up in the year 1643, was never designed by its Authors to become an *authoritative standard* of Christian Doctrine and Ecclesiastical Discipline. On the contrary, it was merely put forth as a deliberate statement of important principles, calculated to influence the public mind, and to promote greater uniformity of faith and worship, in the several portions of the kingdom. Its framers never dreamt that, in coming ages, it was to supersede the Bible, and to be imposed as a yoke upon the consciences both of Ministers and people ; for, they expressly declare that “the Word of God, contained in the Old and New Testaments, is the *only* rule of faith and obedience ;” and that “the Supreme Judge, by which all controversies of religion are to be determined, and in whose sentence we are to rest, can be no other than the Holy Spirit speaking in the Scripture.” They declare, in another place, that, “God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men, in matters of faith and worship ; so that to believe such doctrines or to obey such commandments, is to betray true liberty of conscience ; and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience and reason also.” On their own showing, therefore, the Authors of the “Westminster Confession” were, themselves, genuine *Bible* Christians, and strenuous assertors of the right of Private Judgment ; and never imagined that, at the end of two hundred

years, millions of men would receive their views of doctrine as superior to the teachings of the Lord Jesus Christ and his inspired Apostles, or that Churches would require the reception of their Human Theories, as an essential condition to admission to the Ministerial office, or even to the common ordinances of religion! But, if they had even arrogated infallibility, and claimed authority for the opinions of a human conclave, in dark and bigoted times, many of the statements of the “Confession” are, in themselves, so wonderful, self-contradictory, and anti-scriptural, that one feels astonished and grieved at the melancholy fact of such views having, at any time, received the sanction of Protestant Churches, and still more at their retaining their hold, to a considerable extent, (at least nominally,) even in our own days of comparative enlightenment. I say *nominally*; for I sincerely believe, that the great mass of the people, in Calvinistic Churches, are not Calvinists *in reality*—that they have never read the Creed in which they are supposed to believe; and that, if they did read it, they would repudiate its doctrines. In making this statement, I do not design to cast any special reproach upon my Calvinistic brethren, as being neglectful of religious inquiry; for, in this respect, I believe them to be pretty much on a level with the members of other Churches—receiving the religion of their parents or their party, as the religion of the Gospel. This believing upon trust has, in all ages, been the bane of truth and liberty; and, whatsoever may be the evils resulting from the present controversies of rival sects, there is likely to be an increase of individual knowledge and personal Christianity. The canvassing of each others’ opinions, in a temperate and candid spirit, will tend immediately to elicit truth, and eventually to promote charity: and, it is mainly with this view that I now propose to give a very brief statement of the several doctrines of the “Westminster Confession of Faith,” which are, I sincerely believe, at variance with the plain teachings and sanctifying principles of the Word of God. That all its doctrines are erroneous, I do not assert, for the worst creed ever put forth by man contains some truth: but I do conceive its errors to be great, manifold, and injurious; and as such, I feel myself bound to expose them, without cherishing one unkind or ungenerous sentiment towards my Calvinistic brethren, to many of whom I am warmly attached by the ties of unfeigned gratitude and esteem.

The primary and fundamental error of the “Westminster Confession,” it holds in common with all the great Churches of Christendom. That error is contained in the *second chapter*, which relates to the nature of the Divine Being; and appears the more remarkable, coming in connexion and contrast with the following beautiful and Scriptural commencement of the chapter, to which every heart assents:—

“There is but one only living and true God, who is infinite in being and perfection, a most pure spirit, invisible, without body, parts, or passions, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, working all things according to the counsel of his own immutable and most righteous will, for his own glory; most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek him; and withal most just and terrible in his judgments; hating all sin, and who will by no means clear the guilty.

How surprising is it to find in immediate connexion with this sublime delineation of the Divine unity, spirituality, and unbounded perfection, the following strange and self-contradictory statement:—

“In the unity of the Godhead there be three persons, of one substance, power, and eternity: God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son.”

I have called this *strange*, because there is not one sentence in the entire Bible, which speaks of a Trinity, of three persons in the Godhead, of God the Son, or of God the Holy Ghost; and I have called it *self-contradictory*, first, because, although one mode of existence is ascribed to the Father, and another to the Son, and another to the Holy Ghost, which would make them three distinct beings, they are nevertheless represented as only one being; secondly, because the very idea of Father necessarily implies priority of existence to the Son whom he has begotten, and who, consequently, could not be eternal; and, finally, because the Holy Ghost, proceeding both from the Father and the Son, could not have been co-eval with either, and must necessarily have had a derived being instead of that inherent self-existence, essential to the very idea of God.

But, unhappily, this doctrine is not merely self-contradictory: it is also at variance with the great fundamental doctrine of *all* religion—Natural, Jewish, and Christian. It is not my object, in this place, to argue the question of the Divine unity, which is at once the plainest and the sublimest of all truths. I see it in the order and magnificence of the starry heavens: I read it in the ancient Record which saith, “Thou shalt have no other Gods before me”—“Hear, O Israel, the Lord our God is one Lord”—“I am the Lord, I alone, and there is no God with me:” I hear it in the words of his anointed Son, who calls the Father “the *only* true God,” to the exclusion of all other beings; and who constantly refers to his own derived existence, power, and wisdom: I learn it from the great Apostle of the Gentiles, who declares that, “to us, there is but ONE GOD, the FATHER:” and I find a negative proof of the same great doctrine, in the discreditable fact, that the Westminster Assembly placed at the head of their “Scripture Proofs” for the Doctrine of a Trinity, 1 John v. 7, a text admitted by every candid Trinitarian, to be either an accidental

interpolation, or a wilful forgery. Happily, the controversy on this subject is gradually becoming contracted within narrower bounds—our so-called Trinitarian brethren being constrained by the overwhelming force of reason and Scripture, to declare that “they also are Unitarians,” and to speak of the Trinity as “a mystery” which, although they believe, they can neither understand nor explain. All this is exceedingly satisfactory; and I should scarcely have adverted to the question at all, as it does not embrace a peculiar doctrine of the “Westminster Confession,” were it not that this general dogma of assumed Orthodoxy is the main support of the great errors of Calvinistic theology.

Of those peculiar errors, that which stands at the head is contained in the *third chapter*, and entitled “*God’s Eternal Decree*;” and, assuredly, whatsoever we may think of the doctrine itself, the courage and plainness with which it is put forth command our wonder. It runs thus:—

“God from all eternity did, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass.

“Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto; and all to the praise of his glorious grace.

“..... Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.

“The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonour and wrath for their sin, to the praise of his glorious justice.

“As for those wicked and ungodly men, whom God as a righteous judge, for former sins, doth blind and harden, from them he not only withholdeth his grace, whereby they might have been enlightened in their understandings, and wrought upon in their hearts; but sometimes also withdraweth the gifts which they had, and exposeth them to such objects as their corruption makes occasion of sin; and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan: whereby it comes to pass, that they harden themselves, even under those means which God useth for the softening of others.”

John Calvin, himself, the inventor, or at least the perfecter, of this doctrine, aptly called it “*The Horrible Decree*;” and amiable old John Wesley declared, with characteristic force, that, “if true, it would make God worse than the Devil.” Now, I do not design to speak of it in the strong language applied either by its author or its commentator. I have simply placed it before the Christian reader—before the just-minded, pious, and kind-hearted members of Calvinistic Churches: and I feel convinced that it will pronounce its own doom. Nevertheless, a few plain sentences, written “more in sorrow

than in anger," more in the form of remonstrance than reproach, may not, perhaps, be altogether unprofitable.

If "God, from all eternity, did freely and unchangeably ordain *whatsoever* comes to pass," then is he the author of sin as well as of holiness; for murders, adulteries, thefts, perjuries, hypocrisies, persecutions, tyrannies, and the entire train of human villanies, from the sin of Abel 'till the present hour, "have come to pass by the ordination of God"—of Him "who is of purer eyes than to behold iniquity without displeasure"—of Him "who is the Father of mercies and the God of love"—of Him "who delighteth to behold brethren dwelling together in unity!" And, where, according to this revolting dogma, is the moral responsibility of man, if he be only a mere instrument in the hand of irresistible power—the mere slave of a destiny from which he cannot escape? If this be true, there was no crime in Nero of Rome, or in the eighth Henry of England; and no virtue in Socrates of Athens, or benevolence in Howard of Britain: all were but running a prescribed career; and to punish or reward them for their conduct would be essentially unjust in Him who, "from all eternity," had ordained their course! Yet, we are told in the Bible, that "God is a just God," who "will render unto every man, according as his works shall be:" and, in the same Word of Truth, we are constantly addressed as free and responsible agents—threatened with penalties for our crimes, and promised rewards for our virtues. And are all these promises and threatenings, nothing but mere delusions practised by our Creator? Are we enjoined to *do* what He has ordained we cannot do; and to *avoid* what He has decreed, we *must* perform? Would this not be a mockery and a juggling, of which we would scarcely accuse a fiend? Yet of this, the Father and the friend of all is directly accused by John Calvin.

"God," saith he, "has two wills—the one outward and revealed, whereby he most tenderly invites sinners to his grace, and most graciously calls them to repentance, *seeming as though* he were earnestly desirous of their salvation; whereas, the other will is inward and secret, which is irresistible and takes effect infallibly; and by this He brings men, through ways which are unavoidable, to an estate and course of sin here, and then to eternal damnation hereafter! At the same time, their own sins, so far from injuring the Saints, the rather, under God's providence, promote their salvation!"

All this appears very shocking; and yet, it is only a plain and manly exposition of the doctrine of "Election and Reprobation," in which every father, connected with the Irish General Assembly, is bound to express his own belief, on presenting his child for baptism, and in which he is bound to train up that child, in coming years;—yes, and every intending communicant is bound to profess the same be-

lief, or to be excluded from the Table of the Lord! Do the laity know these things? I am convinced that ninety-nine out of every hundred do not know them; and, if so, how deplorable is the condition of a Church, where the people ignorantly and patiently endure such a yoke, and where the Ministers force a profession and exact promises, where the laity are utterly unacquainted with the creed which they profess to believe, and solemnly pledge themselves to inculcate opinions, on their children, of which they themselves are utterly ignorant. In their worldly affairs, the laity would not submit to be so blinded; and it can only be from want of consideration, that they permit themselves to be so guided in the concerns of religion. The Presbyterian people are abundantly clear-sighted, when they calmly direct their attention to any subject; and I am persuaded that not one in a thousand of them really holds the doctrine which I have been exposing; or believes that "God has predestinated some men and angels to everlasting life, and fore-ordained others to everlasting death, without any foresight of faith or good works, or any other thing in the creature, as causes moving him thereto." Neither do they believe that "God hardens men in their sins and withholdeth from them His grace," in order to their condemnation; or that, "of angels and men, predestinated and fore-ordained, the number is so certain and definite, that it cannot be either increased or diminished." The Presbyterian *people* of Ulster do not, I am convinced, believe these things: for they are not presumptuous enough to speak so arrogantly of God's dealings with his angels, or so defective in reverence for God's providence and grace, as to advocate the doctrine of unconditional and unchangeable election, which would render utterly valueless all the ordinary means and instrumentalities of salvation, and would prevent even the teachings, the sufferings, and mediation of the Redeemer, from "snatching one brand from the burning!" Do the Calvinistic Presbyterian *Ministers* of Ulster believe these things? I confess that I have my doubts of their practical conviction: for they talk loudly of *their* "winning souls to Christ," and of *our* "leading men to Satan;" they send missionaries to Heathens, Jews, and Catholics, to reclaim them from error; they are active and untiring in preachings and labours; and they loudly denounce the erring, whether in faith or practice. Now, why all these things, if "the number predestinated and fore-ordained, be unchangeably designed, and cannot be either increased or diminished?" In that case, *they* can save none, and *we* can ruin none; and if our opinions be wrong, they ought not to call us evil names, on that account; for *our* errors have been fore-ordained as well as *their* truth. It will not mend the matter to say that their exertions have been fore-ordained as the *means* of good; for their own creed expressly declares that God "saves

or condemns without any causes or conditions moving Him thereto." Neither will it do to adopt the common cant apology, that "God ordains the *means* as well as the *ends*;" for that is nothing but a repetition of the old libel upon the Divine character—representing God as, in the first place, compelling men to sin; and, in the second place, as punishing his wretched creatures for acting in conformity with his own irresistible decree!

Blessed be God, few men are practical predestinarians. The plain teachings of his Holy Word, and the native impulses of the human heart, rise up against those vain, metaphysical speculations, which equally impugn the goodness and justice of the Creator, and which, if practically carried out, would rapidly demoralize the world. All men reason and act as free-agents, both in relation to themselves and others. They are proud of their good, and ashamed of their evil, actions, because they feel them to be *their own*; and, on the very same principle, they award praise or blame to those around them. Happily, in a country like this, where error has been so long patronized and fostered, most men are far better than their creeds—the influences of society and the broad principles of the Gospel elevating them above the narrow and peculiar theories of their churches. Consequently, we have worthy men in all sects, in spite of their Creeds; and whilst it is our duty, on the one hand, to do our utmost for the removal of error, which, even under the most favourable circumstances, must be more or less injurious, it is equally our duty, on the other hand, to exercise forbearance towards human weakness, and to cultivate the spirit and practice of Christian good-will.

(*To be continued.*)

HANNA RATCLIFFE.

BY EBENEZER ELLIOTT.

If e'er she knew an evil thought,
She spoke no evil word.
Peace to the gentle, she hath sought
The bosom of her Lord.

She lived to love, and loved to bless
Whatever he hath made;
But early on her gentleness
His chastening hand he laid.

Like a maimed linnet, nursed with care,
She graced a home of bliss,
And dwelt in thankful quiet there,
To show what goodness is.

Her presence was a noiseless power
That sooth'd us day by day,
A modest, meek, secluded flower
That smiled and passed away.

So meek she was, that when she died,
We missed the lonely one,
As when we feel, on Loxley's side
The silent sunshine gone.

But memory brings to sunless bowers
The light they knew before;
And Hanna's quiet smile is ours,
Though Hanna is no more.

INTELLIGENCE.

SUNDAY-SCHOOL ENTERTAINMENT.

On Saturday evening, the 5th of September, the children of the Sunday School in connection with the Second Presbyterian Congregation, Belfast, to the number of 120, were entertained by their teachers, in the Botanic Gardens.

The novelty of the occasion, the beautiful appearance of the Gardens, and the presence of the teachers, who kindly took a part in their innocent amusements, conspired to render the evening a delightful one for the scholars, and one which will not soon be forgotten. After partaking of some refreshments, they quietly dispersed to their several homes.

UNITARIAN SOCIETY FOR THE DIFFUSION OF CHRISTIAN KNOWLEDGE.

ON Sunday, the 27th ultimo, two eloquent sermons were delivered in the meeting-houses of the First and Second Presbyterian Congregations, Rosemary-street, by the Rev. James Madge, of London, after which collections were made in aid of the funds of the above society. They were both numerously and most respectably attended, and the impression made by the reverend preacher was most gratifying. The collections at the two services amounted to £59 16s. 6d.; that of the First Congregation to £30 16s. 4d. and of the Second to £29 0s. 2d.

On Monday evening, the 28th ult. the annual meeting of the members and friends of the society was held in the school-room of the First Presbyterian Congregation, Fountain-street. The attendance was numerous and most respectable, including a great number of ladies. Among the gentlemen present we observed the following:—W. Gihon, Esq. Ballymena; Rev. Thomas Madge, London; Major Fulton, London; W. J. C. Allen, Esq. Robert Patterson, Esq. C. B.

Grimshaw, Esq. Richard Rothwell, Esq. Rev. H. Montgomery, LL.D. James Grimshaw, Esq. James Moore, Esq. Rev. Henry Alexander, Newry, Wm. Burden, Esq. M.D. Rev. George Hutton, Rev. John Porter, Michael Andrews, Esq. Rev. C. J. M'Alester, Wm. Hartley, Esq. Thos. Chermside, Esq. Wm. Campbell, Esq. Rev. J. Scott Porter, Benjamin A. Gamble, Esq. J. K. Newsam, Esq. Lenox Drennan, Esq. Rev. Hugh Moore, George K. Smith, Esq. Rev. — Hall, Rev. S. C. Nelson, Downpatrick, John G. Smith, Esq. &c.

Shortly after seven o'clock, on the motion of the Rev. JOHN SCOTT PORTER, the chair was taken by ROBERT ANDREWS, Esq. LL.D. president of the Irish Unitarian Christian Society.

The CHAIRMAN said, he obeyed the call which had been made upon him to take the chair on that occasion, not only without hesitation, but with unaffected pleasure, enhanced as the honour done to himself was by the handsome terms in which his name had been mentioned, as president of the Irish Unitarian Christian Society—(cheers)—a society which, as his reverend friend had remarked, had done something to show its sympathy towards them, and to sustain those principles, for the furtherance of which their association had been organized. (Hear.) They were assembled there, in pursuance of a rule of the society, that a meeting should be held once in every year; and as not only here, on former occasions, but also in Dublin, he had felt it a privilege to be allowed to take part in the proceedings of a society such as theirs—established for the maintenance of right views and principle—he could not, on this occasion, regard it otherwise than an honour to be called upon to fill that chair. That meeting represented, he was happy to say, much worth and intellect, and not the least influential body of Christians in this country. When that society had been first

established, persons who differed with them in their views had asked, why seek to spread such principles as theirs, which consisted of so many cold negations? Such had been the question put to them by those who were ignorant of their views, and worse, by those who, knowing them, sought to misrepresent them. Now, he would wish to know what course was open to one who objected to the views of those around him, but to dissent, and dissent was denial. As long as a man conscientiously agreed with the views held by his fathers, or by others, of course denial would be unjust and unwise; but if he found himself compelled to adopt different ones, then there was, as he had remarked, no course left for him but negation. The learned gentleman then proceeded to show, that, as long as their principles as a church only were regarded, they could be charged with no such thing; and that it was only where certain matters were put forward, which they conceived to be in opposition to the Word of God, that they could be said to be prone to dissent. He then referred to the error which some had fallen into, of not joining in their efforts, because they were so few in numbers, a circumstance which should have quite the contrary effect; and, with regard to those who asserted they had been unsuccessful, he utterly denied that such was the case. He instanced the rapid spread of their principles in America and on the continent of Europe, as a proof that such was not the case. (Hear, hear.) He then entered into a review of the progress made by themselves, since the period, now fifteen years since, in which they had felt themselves obliged to separate from a number of those with whom they were wont to hold communion. Considering all the circumstances attending that secession, he felt bound to say, that a most marked success had attended their exertions for the establishment of a church; and he believed he was right in asserting, that no fewer than fourteen or fifteen congregations had since joined them. (Cheers.) They had made the term Unitarian, which was first, as it were, applied to them in scorn, respected, and those who had applied it to them, in this sense, at first, now turn round, and say they had no right to assume it. Nothing

could be said stronger in proof of the progress they had made. There was, however, after the establishment of their principles on a sure footing, a duty which they owed it to themselves to perform; and this was to banish all the feelings which might have arisen out of that secession, and to seek to co-operate with those from whom they differed, in all good actions and benevolent undertakings. (Hear.)—He then adverted to the calamity which has befallen this country in the failure of the potato crop, and the distress which must be the result of it, as furnishing still stronger evidence of the necessity of co-operation among those who were sincerely actuated by charitable feelings; and concluded by calling on the secretary to read the Committee's report.

The Rev. J. SCOTT PORTER here read the following:—

REPORT OF THE COMMITTEE TO THE
UNITARIAN SOCIETY.

The affairs of the Unitarian Society have proceeded, during the past year, in a steady and satisfactory manner, but without any striking examples of either success or disappointment, so that they present but few circumstances of interest, which call for especial notice in the Committee's Report.

Agreeably to the resolution of the last annual meeting, one of the sermons preached before the Society, by the Rev. Dr. Montgomery, was printed by your Committee, and has been extensively circulated. An edition of considerable extent was struck off, in the first instance; but, as the number of copies of which it consisted, was found to be inadequate to meet the demand, a second issue, to a still greater amount, was determined upon, and very few copies now remain on hand.

Your Committee, agreeably to a suggestion which was thrown out at the last annual meeting, took into their consideration the propriety of engaging a suitable person to act as Scripture Reader, in this town and neighbourhood; and, having thought it their duty to give a trial to that mode of operation, they procured the services of one who was recommended to them as being versed in the duties of such an office, and quite competent to their fulfilment. Your Committee are fully convinced of his sincerity

and earnestness ; and of the fidelity with which he devoted himself to the task which he undertook ; but, after a certain period had elapsed, the result of his exertions not having been found to answer the expectations which had been entertained, and his engagement being necessarily accompanied with an expense to the Society, in itself not great, yet pressing heavily on its limited resources—it was, under all the circumstances, judged expedient to discontinue that experiment. Perhaps, under more favourable circumstances, it may hereafter be renewed, with more success.

By a resolution of the late annual meeting, the Committee were empowered either to continue or discontinue *The Bible Christian*, as a publication issued by this Society, as they might deem best for the general cause. In the exercise of the discretionary power with which they were entrusted, your Committee determined on commencing a new periodical work, under a different name, and of a different size and appearance, enabling those who might be disposed to encourage such a publication, to have their sets complete from the commencement, and exciting as much interest as possible in its success.—Accordingly, *The Irish Unitarian Magazine* was set on foot, issued monthly, in octavo, and on terms of extraordinary cheapness—each number containing 32 pages of that size, or two sheets, at the price of 3d.—The Committee were fortunate enough to engage the services of the Rev. George Hill, as Editor, and of some most competent writers as contributors. Among the latter, the name of Dr. Montgomery must be recorded, with marked gratitude, for his numerous and interesting papers on the early history of Presbyterianism in Ireland. The arrangements connected with the work have been successful in securing an amount of public patronage, which, if continued, will place *The Irish Unitarian Magazine* in the very first class of Unitarian publications, in point of circulation. Your Committee believe that, in this respect, it already stands at the head of the Unitarian monthly periodicals in the British empire. The character of the work is beginning to be understood in various districts ; and your

Committee hope, as it becomes more generally known, its circulation will extend in proportion.

Your Committee, during the past year, have added several valuable works, which were not formerly in the catalogue, to the stock of the Society's Depository. Among these, they think themselves called upon to direct the attention of the Society to the admirable "Letters to Relatives and Friends," occasioned by the treatment which had been experienced, on her adoption of Unitarian views, by Mrs. Dana, an American lady of great ability and worth, already distinguished by writings replete with the feelings of piety, and expressed in the language of poetical genius. Such a convert does honour to our cause, and her justification for the course which she has felt it her duty to follow—in abandoning the opinions of her early life, and adopting those of the "sect every where spoken against"—surely deserves the attentive consideration of every inquiring mind.

The "Life of Dr. Noah Worcester," by the late Dr. Henry Ware, deserves to be especially noticed, as showing, in a remarkable manner, the influence of the pure and holy spirit of the Christian faith in the heart of one who was distinguished not less for his high virtues than by his lofty talents—who was a Christian Unitarian, from deep study and deliberate conviction—and who has left on record several able and original defences of the peculiar doctrines of the Unitarian doctrine, including those admirable publications, entitled, "Bible News," "The Atoning Sacrifice," and "Last Thoughts on Important Subjects."

To the same class of works belongs the interesting and edifying Memoir of Dr. Henry Ware himself, from the pen of his brother. Mrs. Dana's Letters depict, in colours which can never fade, the struggles and trials of an inquiring spirit, in its transition state, anxiously seeking for Divine truth, yet oppressed by internal anxieties, arising from the necessity of abandoning long-cherished opinions, and struggling against the opposition, estrangement, and, in some cases, the scornful denunciations, of persons with whom she had lived in habits of friendly intercourse, and with whom she had taken sweet counsel, and walked to the house of God in com-

pany. The life of Worcester manifests the strength and loftiness of soul which are consistent with the profession of Unitarian views, embraced in mature life, and ably and honourably maintained. But the memoir of Dr. Ware affords a testimony still more solid to the efficiency and purity of these principles; for his mind was formed under Unitarian influences from the very first: it grew up, and acquired its grace and its strength, in constant union with the principles of Christian Unitarianism; and his character manifests how well that mode of faith is fitted for developing a spirit akin to that of the disciple whom Jesus loved.

Another work which the committee have had much pleasure in adding to the stock of the Society, during the past year, is the third edition of Mr. Wilson's "*Scripture Proofs and Scriptural Illustration of Unitarianism.*" This excellent view of the Scriptural arguments on behalf of our distinguishing tenet, and of the alleged evidence for the contrary opinion, was originally published in Belfast; and this Society did itself honour by encouraging, as far as its resources enabled it, the first and second editions. It is a good sign of the times, that all the copies of these impressions were disposed of, within a much shorter time than is usual with works of that description; and the publication of a third edition has enabled Mr. Wilson to introduce a great many valuable improvements. In its present state, it presents to the reader a fair, full, and satisfactory digest of the passages of Scripture which bear upon this most important subject, and of the modes of interpretation which have been adopted by the ablest Divines and controversialists, on both sides of the question. Taken in connexion with the "*Concessions of Trinitarians,*" by the same author, it affords a complete view of the controversy respecting the Divine unity, so far as it turns upon the declarations and statements of the Bible.

The last work to which the Committee think it needful to advert, is one entitled "*Unitarianism exhibited in its actual condition;*" comprising a number of papers drawn up by different writers, ministers, and laymen, collected and edited by the Rev. Dr. Beard, of Manchester. If the former

work's clearly depict the nature, and convincingly illustrate the evidence, of the Unitarian system, that of Dr. Beard more directly illustrates the rise, progress, and present state of Unitarianism, in different parts of the world. The work does not profess to give information respecting the condition of Christian Anti-Trinitarianism, in all parts of the world; and the Committee observe, that no direct intelligence is contained in it respecting the Unitarians of India, where those learned and indefatigable native missionaries, Abraham Chiniah and Wm. Roberts, of Secunderabad, are labouring, with untiring energy and encouraging success, though without any salary or reward, at least from European sources, disseminating among their countrymen—the Hindoos and Mahomedans of India—the doctrines of the glorious Gospel of the blessed God, as understood and professed by Unitarian Christians. But, although the information collected by Doctor Beard is, in this instance, and perhaps in a few others, defective, there can be no doubt that the work displays much industry and care in the selection of materials, and that it forms by far the most extensive and accurate compilation of Unitarian statistics, which has hitherto been laid before the public.

There are many other works among those lately added to the stock in the Society's Depository, to which the Committee would gladly turn the attention of the subscribers, if time permitted. They are chiefly tracts and essays of smaller size, but containing valuable materials for thought, on different topics connected with religious truth and liberty. Many of them are well fitted for distribution, and for assisting the reflections of persons whose time or means do not enable them to avail themselves of larger works. Many of these have been given away gratuitously, through the agency of your Society: many have been issued to subscribers, or sold at the depository; and the result of these and other causes or incitements to religious inquiry, has shown itself, in various localities. From several quarters, information reaches your Committee, almost on every occasion of its assembling for the transaction of business, of persons seeking the aid of

your Society, in the prosecution of their own religious inquiries, asking its assistance in endeavouring to disseminate the knowledge of pure and undefiled religion, in their respective neighbourhoods, or imploring the Committee to send ministers and missionaries among them, to gather together the scattered adherents of the faith everywhere spoken against, and to form them into congregations and worshipping societies, recognizing the broadest principle of ecclesiastical freedom, and cherishing the great truths, that "God is One," and "God is Love."

In this important undertaking, the limited means placed at their disposal have scarcely enabled your Committee to effect anything, during the past year, beyond the distribution of tracts, in certain quarters where they seemed likely to be of use; but the way has been prepared and smoothed; and if the Unitarian public came forward to support the exertions of the Committee, now to be chosen, with that liberality which their means justify, and the importance the objects of the Society claim, they feel no doubt, that, in the hands of their successors, the benefit of past exertions will be experienced, and an ample return will be reaped for the contributions now solicited.

Mr. J. GRIMSHAW moved the adoption of the above report; which was seconded by Major FULTON, and carried unanimously.

Mr. M. ANDREWS read the statement of the Society's account, for the past year.

Mr. W. J. C. ALLEN said, it was with feelings of no ordinary gratification, that he rose to propose the next resolution. With every disposition to do justice to the eloquent and respected gentleman who was alluded to in that resolution, he must confess, he felt himself completely weighed down with the subject. He need, he supposed, after that allusion, hardly say, that it was a vote of thanks to the Rev. Mr. Madge, who had so forcibly and eloquently advocated the claims of their Society. (Cheers.) The learned gentleman here read the resolution, and went on to say, that he had enjoyed the privilege of listening to both of the discourses delivered by Mr. Madge, on the previous day; and he spoke with all sincerity when he said, there was

no tribute given to him, in the resolution he had just read, which that gentleman did not eminently deserve! They were, in truth, an able vindication of the principles of Unitarian Christianity. He alluded now more particularly to that discourse delivered in the morning; and he would assert, it would be impossible for any person who had attentively listened to it, he cared not to what Church he belonged, to affirm, after its conclusion, that theirs were principles of cold negation or damning heresy. (Cheers.) He had heard many able men advocate the cause of Unitarian Christianity, and defend its principles; but such was the force with which the reverend gentleman had put forward their views, that one would be led to believe he listened less to the human preacher than to the inspired apostle. That the discourses were eloquent no one could deny, who admitted that eloquence consists in using proper words in proper places. (Hear, hear.) He then proceeded to express a wish, that the evening discourse, delivered by Mr. Madge, were put into print, and stated his conviction, that such a project would be attended with most beneficial results. (Cheers.) Let the persons who had listened to that discourse carry deeply impressed in their minds the practical lesson which it inculcated. Let them not attempt to put aside their reason, the better to understand Revelation, which would be, as a certain philosopher had once said, like putting out one's eyes, in order that you might the better see the light of an invisible star. (A laugh.) Mr. Madge had shown himself a worthy successor of Dr. Taylor, of Norwich, and the many eminent men who had been ornaments to their age, in England; and, with regard to the reverend gentleman himself, he (Mr. Allen) was much mistaken, if not only with regard to their particular views, but in reference to the principles of Protestantism in general, he had not shown himself a faithful watchman. (Loud applause.)

The Rev. J. S. PORTER seconded the motion. He felt that the Unitarians of Belfast were under a deep obligation to Mr. Madge, for his kindness in coming over among them, at considerable inconvenience to himself, and for the ability with which he had advocated their cause, in the sermons

which he had delivered on Sunday. (Hear.) He thought they should all feel gratified and honoured, that a gentleman such as Mr. Madge should come forward as an advocate of that faith which was everywhere spoken against. Mr. Porter then observed, that Mr. Madge had been brought up a member of the Established Church; that he believed he was intended for the Ministry of that Church, but seeing that her articles, liturgies, and creeds, were not such as he could countenance, he had changed his sentiments, and had braved all the obloquy that relations and friends had endeavoured to throw upon the views which he had adopted. He next referred to Mr. Madge's support, at an early period of the principles of civil and religious liberty, and to his throwing to the winds bright prospects, in order to devote himself to the duties of a Unitarian Minister; and concluded by saying, that he trusted that this would not be the last occasion that they would have an opportunity of enjoying Mr. Madge's instructions from the pulpit, and the benefit of his presence among them; for the oftener he came among them, the more they would all be pleased. He had great pleasure in seconding the resolution.

The resolution having been put to the meeting, and passed unanimously,

The Rev. THOMAS MADGE said, after the very flattering and most extravagant terms in which the gentleman had moved the resolution which had just been passed, he hardly knew what to say. He would merely say, that he thanked them, most kindly, for the manner in which that resolution had been proposed and received. There were various ties which connected men together, such as the ties of friendship, of kindred, and of family; but he rejoiced that there were other ties which could unite them—the ties which bound them together as fellow-believers, as professors of the same faith. (Hear.) He begged to assure them, that the Unitarians of England were exceedingly desirous of connecting themselves more closely with the Unitarians of Ireland; and he would rejoice exceedingly, did he form a link in the chain that would join them together. (Hear, and applause.) In associating together, they had no narrow sectarian objects in view—their objects were to bring into operation those great prin-

ciples which they held in common with Christians at large. (Hear, and applause.) It was very true, that rational Christianity had not progressed to such an extent as its friends could have desired; but they all knew, that God, in his providence, had allowed the truth to be obscured for ages; but, if they saw no reason to distrust their faith, and believed that it was identified with true Christianity, it was their duty to go on asserting what they believed to be true, and using their best exertions to spread it through the length and breadth of the land. (Hear.) God's ways were not as their ways; and, though he, in his providence, might have obscured the truth, nevertheless it was not the less their duty, believing, as they did, that they had the true faith, to endeavour to give the truth to others. It was said, it was the part of a good patriot never to despair of the Government, and he would say it was the part of a good Christian never to despair of his faith; for, if it was founded on true principles, it would make its way among the people. They should not allow disappointment to stop their efforts or cool their energies. (Hear.) Unitarians should, under all difficulties, hold more closely by their faith; they should never shrink from asserting it boldly and honestly; let them give it all the homage which it deserved, and, if they did so, they would be repaid ten-fold. He thanked them for the kind manner in which the motion had been received, and assured them, that he would return home with pleasing recollections of his visit to Ireland, on this occasion. The rev. gentleman sat down, loudly applauded.

The Rev. H. ALEXANDER, of Newry, moved the next resolution. He thought he would best consult the convenience of the meeting, by supporting it in a very few words. He could bear testimony to the usefulness of *The Irish Unitarian Magazine*, in his own neighbourhood. It was a great convenience to those who had not a ready communication with London, to have this repository so close to them. They were all much indebted to those gentlemen who conducted it; and he trusted they would continue to give it their valuable services. He would not detain them longer; he had great pleasure in moving the resolution.

Mr. SMITH seconded the resolution,

which passed unanimously.

The Rev. J. M'FADDEN, of Ballymoney, in moving the next resolution, impressed upon the meeting the necessity of Unitarians making greater missionary efforts than they had ever done before, as he conceived, that, at the present time, the people were better prepared to hear, listen to, and understand their views than ever they were before. He gave an encouraging account of the spread of their principles in Coleraine, where he had little hope that such views would be entertained, and urged upon the Ministers connected with their body the necessity of becoming missionaries, in order that the truth, as it was revealed in the Word of God, might, by their means, be widely diffused among the people.

Dr. MONTGOMERY said, on this occasion, they had been anxious that the meeting should hear a number of their young friends from a distance, rather than that their time should be occupied with old voices, which had often sounded in their ears. However, as he had been requested to second the resolution which had just been moved by Mr. M'Fadden, he felt great pleasure in doing so. He then expressed his concurrence in what fell from the Chairman, as to what they had done towards the establishment of Unitarian Christianity. He believed that twenty Unitarians existed at the present time, for one that existed twenty years ago. He did not say that their boundaries were greatly enlarged; but he believed that the love of their principles had increased beyond even what the most sanguine among them could have expected. He believed they could not confer a greater blessing on the world than by the extension of Unitarianism. (Hear.) It would make the people love God, do good to one another, and imbue their minds with universal charity.—They loved truth much, and faith much, but they loved charity above all. The Rev. Doctor then strenuously urged the necessity of missionary exertions, for the purpose of extending the objects of the Society, and mentioned, as a reason why they should do so, that, at the present time, there was a leaven of Unitarianism in the Presbyterian Church, and a disinclination among the people any longer to allow the Confession of

Faith to be hung as a mill-stone around their necks. He did think, that in a short time, the people of Ulster would see the error of their ways, and would have their fetters broken off. He thought, in the course of twenty years, they would have added to the number of their body not merely twelve, but from thirty to fifty Congregations; but that must be done chiefly by missionary efforts. After stating that it was his intention, in the course of a short time, to go out himself on a missionary tour, and urging upon them the necessity of sending some of the most eloquent of their Ministers, accompanied by some of their intelligent laymen, to visit the various towns in the North; he said, that, by such means, they would not only raise funds—the least important matter to be considered—but they would diffuse their principles to such an extent, that this would no longer be called the Unitarian Society of Belfast, but the Unitarian Society of Ulster, having auxiliaries through the Province, meeting annually as this Society did. (Hear, and cheers.) The Rev. Gentleman concluded an eloquent speech, of which the foregoing is but a meagre outline, by saying, that, in the meantime, the Society was sending out silent missionaries, in the shape of tracts, which had done much good; and hoping, that, next year, from the exertions which he anticipated would be made, the secretary would be enabled to submit to them a more satisfactory report than that which they had heard this evening. (Hear, hear.)

The Rev. C. J. M'ALESTER moved the next resolution. He expressed the gratification he felt at the progress which Unitarianism was making here and elsewhere, and called upon all to redouble their exertions to further the objects which the Society had in view.

Mr. HARTLEY seconded the motion, which was passed.

Mr. C. B. GRIMSHAW moved the sixth resolution; which was seconded by Mr. PATTERSON, and passed.

The officers for the ensuing year having been elected,

Mr. Andrews vacated the chair, and Mr. Gihon, of Ballymena, was called thereto.

Dr. MONTGOMERY, then, in complimentary terms, proposed that the best thanks of the meeting should be given to Mr. Andrews, for the noble

and efficient manner in which he had filled the chair that evening.

The Rev. Mr. MADGE seconded the motion, which was passed, amid loud and protracted applause.

Mr. ANDREWS acknowledged the compliment, in appropriate terms ; after which,

The meeting separated.

WEST-RIDING UNITARIAN TRACT SOCIETY.

The thirty-first annual meeting of this Society was held at Bradford, on Wednesday, June 10th, 1846. The service in the Chapel commenced at twelve o'clock : the Rev. Geo. Hoade, of Selby, conducted the devotional service, and the Rev. Samuel Bache, of Birmingham, preached the sermon.

At the social meeting of the members and friends of the Society, held in the afternoon (the Rev. J. R. Ryland in the chair), the report was read, from which we give a few extracts :—

“ The Committee of the West-Riding Unitarian Tract Society, in meeting the subscribers and friends on occasion of the thirty-first anniversary, are happy in being able once more to present to them a favourable and encouraging account of recent proceedings. It has become abundantly manifest, that, since the establishment of this institution, in the year 1815, a great change has taken place in public feeling. Instead of merely supplying its own subscribers, and a few of those chapel libraries connected with the denomination which seemed to require aid, the Society has now opening before it a wider demand for its tracts, on the part of a more general public. The labours of *Bell* and *Lancaster* are beginning to tell upon the people ; and the old prophecy of the Unitarian, that education must precede, and would eventually introduce, a greater disposition for the entertainment of his views of religion, is beginning to be fulfilled. Numbers of the people in this neighbourhood, and many other parts of England, are filled with the spirit of inquiry ; and it becomes a very serious question with the religious philanthropist, at the present time, how that spirit may be at once best ministered to and best directed.

“ With regard to ourselves, it seems evident that the existing machinery of our Society is inadequate to these

fresh demands. As long as the principal business of the Society was confined to the supplying actual subscribers with the books and tracts required by them, a dépôt at the house of one of the members might be sufficient for the purpose ; but when we come to reflect, that we are in the centre of a population of half a million, several thousands of whom, it is no exaggeration to say, are looking out for religious instruction and guidance, and are willing to accept assistance at our hands, it is clear that greater facilities ought to be afforded, and a more satisfactory arrangement for the supply of books and tracts ought to be made, than can possibly exist with a private depository.

“ The Committee have turned their anxious attention to this subject ; and, mindful of the caution with which any changes should be introduced into the working of the Society, without the full knowledge and approbation of those who have for upwards of thirty years sustained its interests, they venture only to propose, for the present, the following commencement of an extended plan, which can be pursued at a subsequent period, if found to hold out promise of good.

“ In the first place, they would suggest the gradual formation of a new Series of Tracts, to be called ‘ *The West-Riding Series of People’s Christian Tracts*. ’ The Committee have for some time been convinced of the necessity for some such step as this. Some of the most useful and popular tracts in our catalogue are published by the American Unitarian Association, but at such prices as, with the additional charges of freight and booksellers’ commission in this country, to render them too expensive for extended circulation. Tracts, for instance, for which this Society has been giving 50s. per hundred, may be printed and obtained in this country for 6s. per hundred. This is shown by the practical reply which the Committee of the British and Foreign Unitarian Association have given to the request forwarded to them from the last meeting of this Society, as they are now prepared to offer several tracts, by the aid of Mr. Barker’s Press, at prices reduced to a sixth or eighth of the sum which they previously cost :—

Per 100.—s. d.
Questions to Trinitarians..... 1 6

One Hundred Scriptural Arguments for the Unitarian Faith	
Elwall's Trial.....	3 0
Tyrwhit on the Creation of all things by Jesus Christ.....	3 0
Clarke's Answer to the Question, 'Why are you a Christian?'.....	3 0
Carpenter's Beneficial Tendency of Unitarianism.....	6 0
Acton's Religious Opinions of Milton, Locke, and Newton	6 0
Locke, on St. Paul's Epistles	6 0

"These tracts, or most of them, your Committee recommend to be adopted into the New Series; and to these they would gradually add others, either to be hereafter printed by themselves, or to be obtained from other sources. They feel anxious that this Society should avail itself of the increasing knowledge which it now receives of the wants and wishes of the people in its vicinity, and be prepared to meet them. For this purpose, it is not intended by any means to confine the Series to works of a controversial character. It is proposed to introduce a large proportion of moral, didactic, strictly devotional, and also, as opportunity may offer, a good deal of narrative matter, such as the Christian Tracts supply, or of a kind still more suited to the every-day topics and interests of a manufacturing district. For the preparation of such tracts, they have pre-eminent facility in the peculiar talents of the minister to the poor at Holbeck, which they are sure would gladly be devoted, as they already have been most successfully, to such a purpose.

"In the second place, it is recommended that a depository, in a regular bookseller's shop, be obtained in a central situation in Leeds, and, if possible, a like accommodation in other places, where tracts should be always on sale. A respectable bookseller in Leeds has signified his willingness to undertake this duty; and if the plan should answer, your Committee may be encouraged at a future meeting to propose its extension to other and larger works; so that the complaint which has so long been made, that there is no bookseller's shop in the Riding, where a stock is kept of those publications which are peculiarly wanted by us as a religious denomination, may be removed.

"It is obvious, however, that, for

the carrying out of these objects, even on a limited scale, increased means will be necessary, especially as at present the Society is considerably in debt. An effort to place the funds on a satisfactory footing would have to be made this year, at all events, and that not by recourse to any unusual proceeding, or by any additional pressure on the present subscribers. It has always been usual to have collections at our chapels, from time to time—in some places even from year to year—in aid of this Society. For some years, this custom has been omitted: the last collection for the Society was made at Leeds, several years ago. It is hoped that this meeting will pledge itself to hold collections in each congregation, during the ensuing summer or autumn, and that the local Treasurers will make an effort to place upon the list of subscribers many names now absent from it, which the mere mention of the subject would be sufficient to place there: thus, in the course of a few months, the Society may be put out of its difficulties, and into the possession of funds at least sufficient for present purposes.

"Owing to the absence of the Treasurer, who is in America, your Committee are not able to lay before you any financial statement; but they have only too great reason to believe, that, if those accounts were presented to you, they would exhibit a very considerable balance against the Society. The Committee feel no call to apologize for, or even to regret, this deficiency, because it is an indication that the Society has been active to the full extent of its funds; for there can be no condition more condemnatory to a society of the present kind than the possession of a large number of tracts undistributed, and a large balance of money unspent.

"For the better carrying out of the above objects, your Committee recommend the formation, for the next year, of a larger Committee than that to which the affairs of the Society are at present practically entrusted. With this view, a resolution will be submitted, constituting all the Secretaries and Treasurers into a General Committee.

"Something under 500 books and tracts have been distributed to subscribers, about 1,400 given away in grants, and about 100 sold; making a

total of 2,000 books and tracts. But this small number would convey a faint idea of the real influence exercised upon public opinion by agencies of a similar kind. Many of these 2,000 tracts are, in fact, large and expensive volumes, placed in libraries for the permanent use and improvement of populous neighbourhoods; and the number of small leaves circulated by friends, having many principles and objects in common with this Society, as the Messrs. Barker, the Domestic Mission Societies, and Mr. Mill, would swell the number probably to something like 20,000.

“Your Committee would beg to congratulate you on the establishment of a congregation at Huddersfield, under the pastoral charge of the Rev. Geo. Heap. It has long been felt, that, in so large a town as Huddersfield, some means of public worship and religious instruction should be provided for those who could not conscientiously unite with existing societies of Christians. For this purpose, but with feelings of perfect charity and respect for all other denominations, the friends at Huddersfield have assembled themselves for their own spiritual good, and for that of such as may be like-minded with themselves, and feel the same necessity; and we are happy to say, that many of these have joined the Tract Society.

“They would further congratulate you on the settlement of the Rev. Edward Higginson at Wakefield, whose zeal and energy they doubt not will be the means of reviving interest in the Tract Society at that place, and greatly promote its general prosperity and efficiency.

“They are much gratified to learn that the Rev. John Owen has accepted the invitation of the congregation at Lydgate; and that the Chapel at Selby is once more opened for worship, under the pastoral care of the Rev. G. Hoade; and they trust that this is not the only instance in which places which formerly resounded to the worship of one God, the Father, will be redeemed from silence and neglect, to their wonted and exalted purpose.”

RENUNCIATION OF ORTHODOXY, AT EVESHAM.

Considerable sensation has been felt in this town, among the Orthodox, by the resignation of the Rev. J. D. Case-

well, an able and popular minister of a Baptist congregation in this borough, on account of a change in his religious sentiments. His general strain of preaching was more liberal than that of his brethren, from his first settlement here, about five years ago; and some of the Orthodox had seceded in consequence. Lately his sentiments have undergone a decided change, in favour of Unitarianism; and, after hard struggles between his feelings and convictions, he resolved to follow the dictates of conscience, whatever might be the consequence. Some influential friends wished him to retain the pulpit; but he considered he had not a moral right to do so, after his change of sentiments. Mr. C. preached his last sermons to his congregation, August 9th, on “the paternal government of God,” and “the dignity of human nature.” August 16th, he for the first time appeared in a Unitarian pulpit, at Cheltenham, where his services were received with great approbation; and, on the 20th of August, he is to officiate for Mr. Jones, at Northampton. At the annual meeting of the Warwickshire, &c. Tract Society, held at Northampton, August 18th, Mr. C. delivered a speech of fervid eloquence, describing the struggles of his own mind, in the change which had taken place in his views of Christian doctrine, and expressive of the love and good-will he retained for his former friends and connections, in language that reached the hearts of all present. The assembly was estimated at four hundred and upwards. Mr. Casewell’s speech was delivered in responding to the following expressive sentiments—“Honour to those who manifest religious principle and religious consistency, and especially to those who have suffered for the cause, hearkening unto God rather than unto man.”—*Christian Reformer.*

ORDINATION AND DEDICATION AT WORCESTER, MASS.

The growth of the town of Worcester, and of Rev. Mr. Hill’s society, made it evident to the Unitarians of that place, some months ago, that a new sanctuary must be opened for the worshippers, according to our faith.—Through the energetic efforts of several active gentlemen in Mr. Hill’s society, and with the generous co-operation of that society generally, and

of its minister, measures were taken for the organization of a new Unitarian church. A hall was obtained for the temporary accommodation of this body, and was soon filled. Religious services were held regularly on the Sabbath, for a considerable period, various persons officiating. Among these was Rev. Dr. Thompson, of Barre, whose faithful exertions were rendered through a series of successive weeks. A meeting-house was soon projected; a lot of land was procured in a central position; and a structure of excellent proportions, commodious and tasteful, was erected, all the proceedings in the enterprise being characterised by a great deal of promptitude, economy, and business-like sagacity, as well as by a generous foresight.

The dedicatory services took place April, 28, 1846, and were as follows: Introductory Prayer, by Rev. Doctor Clarke of Uxbridge; Reading of Scriptures, by Rev. Mr. Hale; Prayer of Dedication, by Rev. Mr. Hill of

Worcester; Sermon, by Rev. Doctor Dewey of New York city; Concluding Prayer by Rev. Mr. Wilson of Grafton. An original hymn, which, in our judgment, is of singular excellence, was composed for the occasion by Judge Thomas.

On the following day, April 29, Mr. Edward Everett Hale was ordained as minister of the church, it being styled, "The Church of the Unity." The services were in the following order:—Introductory Prayer and Reading of the Scriptures, by Rev. Mr. Huntington of Boston; Sermon, by Rev. Mr. Lothrop of Boston; Prayer of Ordination, by Rev. Mr. Lincoln of Fitchburg; Charge, by Rev. Mr. Peabody of Boston; Right Hand of Fellowship, by Rev. Mr. Weiss of Watertown; Address to the People, by Rev. Mr. Hill of Worcester.

We cannot but express our conviction, that the "Church of the Unity" commences its existence with a peculiarly sound condition and high promise.

OBITUARY.

DIED—At his residence, Castlereagh, after a few days illness, Mr. John Orr, eldest son of the late Mr. Gawin Orr, of the same place.

In the unexpected death of this exemplary man, his mother, now in the 90th year of her age, has been deprived of the attention and services of a kind son; his more immediate relatives of the society and advice of a judicious counsellor.

Mr. Orr was a much-respected member of the Congregation of Moneyrea, and a decided and enlightened Unitarian in his religious views. He well understood and much valued his principles; and, whilst he was well qualified to defend them by arguments, he adored them by an upright and blameless life. It has been said, since his death, and with truth, that he was

not, for the last twenty years of his life, twenty times absent from his place of worship on the Lord's Day.

During the debates on the Dissenters' Chapels Bill, he became indignant at the methods employed to oppose it, and he pledged himself, in case it became necessary, to give a respectable sum towards the erection of a new Meeting-House, for the accommodation of the Congregation with which he was connected, and by which he was highly esteemed.

Since the Belfast Poor-Law Union was declared in December, 1838, he was, until the time of his death, one of the valuators of the property within its bounds; and such were his judicious and conscientious estimates, that the several parties interested, put the utmost confidence in his decisions.

NOTICE TO CORRESPONDENTS.

A few communications, which we intended should appear in the present number, are unavoidably postponed till next month.

We beg to decline publishing the lines entitled, "The Field of Potatoes." The writer's piety is greatly superior to his poetry. We are not yet disposed to sigh with him "Potatoes farewell!" We trust he will live to see them again, as he has seen them before, "All smoking and fine!"

It is requested that all communications intended for insertion in the *Irish Unitarian Magazine*, will be forwarded not later than the 10th of the preceding month (if by post, prepaid), to 28, Rosemary-street, Belfast.

THE

IRISH UNITARIAN MAGAZINE.

No. XII.

DECEMBER, 1846.

VOL. I.

CALVINISTIC REPRESENTATIONS OF DEITY.

BY THE REV. W. GLENDY.

(Continued from No. X. page 302.)

BUT as if the injustice of accounting one man a sinner because another has sinned was not sufficiently great, God, according to the Calvinist, must himself become an agent and an actor in the perpetration of crime. We read, Con. chap. 5, "the almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence, that it extendeth itself even to *the first fall*, and all other sins of angels and men, and that not by a bare permission, but such as hath joined with it a most wise and powerful bounding, and otherwise ordering and governing of them, in a manifold dispensation to his *own holy ends!*" Now, who is he who thus "bounds, orders, governs the fall and all other sins of angels and men?" It is Almighty God, "who, in a manifold dispensation," with an infinite store of means at his command, unerring wisdom to apply them, and almighty power to accomplish "*his own holy ends*," hedges and fences round his own weak, ignorant, and erring creatures, that he may be glorified in their endless misery and condemnation. According to all laws, human and divine, is he not by such conduct the author of the fall and all other sins, and justly answerable for all the consequences? If infinite wisdom and almighty power bound, order, and govern, who can resist or successfully oppose? You see, then, how impossible it is that the sinner should not transgress, when God has not only "*immutably and infallibly decreed*" he shall, but "*orders, bounds, and governs all his sins*;" and how iniquitously unjust it must be to punish him for what God orders and it was impossible for him to avoid. The murderer, Cain, for instance, is from all eternity pre-destinated to the commission of the crime—the decree of God is "*infallible and immutable*"—it is the counsel of his own will; but lest it should fail, almighty power and infinite wisdom are employed for its accomplishment, and, doomed and driven, the assassin must commit the

murder. But suppose the thing were otherwise, and it were possible to escape committing the crime, which according to the Calvinist it is not, this would only plunge the sinner deeper in guilt. God's decree would then be thwarted and disappointed, his superintendence "in ordering, bounding, and governing," weak, futile, and ineffectual, his glory in the murder not "manifested," the sinner not eternally damned, and the counsel of his will unaccomplished.

"This most wise, powerful ordering, bounding, and governing" God employs for the accomplishment of "his own holy ends;" but I entreat the reader to remember what those holy ends are, which God thus seeks to accomplish. They are no less than the final misery and damnation of angels and men. To this, the "fall and all other sins" of these his creatures, which his conduct has rendered inevitably and infallibly certain, must necessarily and unavoidably lead. Yet God has repeatedly declared, that "he wills not the death of the sinner"—"that he is not willing *any* should perish, but that *all* should come to repentance"—"that he has no pleasure in the death of him that dieth, saith the Lord God." Nay, he commands the sinner—"Wash you; make you clean; put away the evil of your doings; cease to do evil; learn to do well." But he cannot, says the Calvinist; evil he must do, for God has "infallibly and immutably" decreed his guilt. He cannot learn to do well, for God "withholds his grace, withdraws the gifts he had, lest he should be enlightened in his understanding, or his heart be reformed;" and thus God incapacitates first for doing good, and damns him afterwards because it is not performed. God says he wills not that any should perish; the Calvinist declares it is his will that countless millions should perish, for from eternity he has decreed it, and his decree is the counsel of *his will*. The one, that he has no pleasure in the death of him that dieth; the other, that he has pleasure, for the reprobate part of mankind "God *was pleased* to pass by, and ordain to wrath and dishonour, to the praise of his glorious justice."—Con. chap. iii. It is idle to say, that what is in accordance with the will of any being—and a decree is God's will—what he does for his own glory, and God decrees the damnation of the wicked for his own glory—and, above all, what glorifies his justice—should not afford him pleasure, and most of all, God, who acts solely from his own will and only for his own glory. But, since men will not believe God on the solemn declaration of his word, it would be at least decorous to believe him on his oath; and he has sworn, "*As I live*, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." Now, which are we to believe, the Calvinist on his word or God on his oath? Both cannot have told the truth.

But further, in the chap. of the Con. already quoted, we are told,

“as for those wicked and ungodly men, whom God, as a righteous judge, for former sins, doth blind and harden, from them he not only withholdeth his grace, whereby they might have been enlightened in their understandings, and wrought upon in their hearts, but sometimes also withdraweth the gifts which they had, and exposeth them to such objects as their corruption makes occasion of sin; and, withal, gives them over to their own lusts, the temptations of the world, and the power of Satan,” &c. Now, who, again, is the agent here? It is God, the righteous judge, “who blinds and hardens;” and a most righteous judge, indeed, must he be who blinds and hardens, instead of seeking to reclaim and reform the culprit. It is he who withholds his grace to prevent the sinner from being “enlightened in his understanding, or his heart softened or improved.” And, when the wicked exhibit any symptoms of returning to the path of duty, God “withdraweth the gifts they had,” dreading they might see with their eyes, hear with their ears, and be converted. Nay, more, he exposeth them to such objects, as he knows from “their corruption” must be their ruin—an act of complicated iniquity at which a good man shudders; for who, except the God of the Calvinist, would not rather strive to keep a weak and erring child of humanity away from the temptation that “most easily overcomes him,” than “expose” him to what must occasion his final and eternal misery? No one can read these two passages, and not be forcibly struck with the means which God employs to prevent even the most distant approach to repentance and reformation in the sinner. Think, again, of Almighty God “withholding his grace,” “blinding and hardening,” “withdrawing the gifts which the sinner had,” and “exposing him to temptations,” to which, from the weakness and corruption of his heart, he knows he must yield, and at the same time giving him over to “the power of Satan,” his all but omnipotent, all-present, and implacable enemy.

But we shall be able to judge more correctly of this representation of the character of the Trinitarian God, in his providential government of angels and men, when we consider the opinion we would form of the man who would act a similar part, but with this difference, that as God is not only all-wise and Almighty, but infinitely pure, holy, good, merciful, and full of compassion, his conduct should be free from the ignorance and imperfection inseparable from humanity; his government untainted by injustice and revenge, and distinguished for impartiality, mercy, and forgiveness. Suppose, then, a person wise, talented, experienced, placed in a high station in society, raised above all suspicion of what is mean, revengeful, unjust, to be intrusted with the management of a young, uneducated, helpless, inexperienced family, one of whose remote ancestors had long since grievously offended him. Placed completely in his power, under his control and guidance, they are

dependant upon him for maintenance and education—for all their future prospects, comforts, and enjoyments in life. But he has long since decreed their misery and destruction. For this purpose he employs all his power and contrivance—all the influence of his experience, station, character—he bounds, orders, governs, hedges and fences round his ignorant, inexperienced, unfortunate victims, for the accomplishment “of his own holy ends”—I would say his unholy and wicked ends—the infamy, misery, and ruin of his helpless dependants. But lest his plans should be ineffectual, he denies them all means of education and improvement. He withholds all favour, countenance, encouragement to do well. He prohibits the knowledge of everything stimulating to honourable, virtuous, upright conduct; and where he perceives any tendency to this, he discountenances it—“nay, withdraws the very gifts”—good qualities he discovered. He has trained them and knows their weakness; he has nurtured and fostered their irregular appetites and passions, until they have become almost irresistible—and now, taking advantage of these, “he exposes them” to indulgences which their “corruption” cannot withstand; and finally, having thus corrupted and depraved them, withdrawn all support, and deprived of all power of reformation, they are abandoned to the society and example of companions the most profligate and unprincipled, whose only object is to allure them on to debasement and destruction. And yet the man who pursues this course of conduct—the most wicked, depraved, unprincipled that can be pursued—one to which the murder, nay, the annihilation of his victims would be perfect innocence and virtue—you will say, has done no wrong—is involved in no guilt—perpetrates no crime against his hapless helpless dependants. Nay, you will affirm that he is holy and just, upright and good, even when “he blinds and hardens, and then exposes to temptations which he knows cannot be resisted—that he is not the author of the crime which he has planned and decreed; and the perpetration of which he bounds, orders, and governs.” And when, at last, the vices and crimes of his unhappy victims, to which they have been both allured and driven, have brought them to the gibbet, he calls the accomplishment of his decrees the “manifestation of his own glory,” and witnesses, unmoved, the slow, lingering, endless, convulsive pangs of their execution, as the completion of his happiness. As well might you say, corruption is angelic purity—darkness is light—Belial is Christ. Human law may not always be able to punish adequately such enormous iniquity, but the indignation of every honest, upright mind, is roused against such heartless, demoniac malignity and revenge. And yet, read again the passage I have already quoted, and you will find, that not only to the letter, but with additional aggravations, this is the

character which the Calvinist gives of his God. But can a God "of goodness and of grace withhold his grace from them that ask, when most required ? Will he, indeed, blind and harden the sinner "whom he has passed by and fore-ordained to endless misery and wrath," and withdraw from him the very gifts which his goodness had bestowed, the more effectually to prevent his repentance and sink him in perdition ? Could he, first, "infallibly and immutably decree the fall of Adam and all other sins of his depraved and ruined posterity bound, order, and govern their iniquities," and yet afterwards create man in his own image, and pronounce him to be good when he had decreed him to be damned. Oh ! no ; he is too righteous and just, too good, loving, merciful, and gracious. Such is not the God of nature—the God of the Bible. Such is not our God—our father's God. It is only the idle, erroneous, wicked dream of the Calvinistic Trinitarian.

(*To be continued.*)

SYNODICAL LIBRARY.

TO THE MINISTERS OF THE REMONSTRANT SYNOD OF ULSTER.

BRETHREN,—Many of us are unable to supply ourselves with good and useful books. Those who publish works of an enlightened and liberal theology, not being able to expect a large circulation, are obliged to charge high prices, and but few of us can afford to purchase them. Even those who have the largest incomes find it difficult to add to their libraries a tithe of the good books that are issuing from the press. Many of our people who possess the means, and who have a taste for reading, purchase and read these books, and by degrees get quite "a-head" of us, not only in literary but even in theological subjects. This should not be so. We should always be, if possible, in advance of our people ;—at any rate never behind them. Yet how is the evil to be avoided,—unable as most of us are to purchase the necessary books ? True, there are several extensive public libraries to which access might be obtained. But the annual subscription to these is generally very high. But this is not the chief objection. In none of them would we find the works which we would most require. In no existing public library could we get the class of books of which most of us are in greatest need.

Under these circumstances, I respectfully propose that a library be established in connexion with the Remonstrant Synod of Ulster, for the use of the ministers, licentiates, and students of that body. I should intend it to contain the standard works of the past and present, in theology, criticism, history, philosophy and general literature. It could

only be, however, by slow degrees that it could attain any great extent, especially in the literary &c. department; as the first, chief, and constant care of its managers should be to have their shelves well adorned with the best works on theology and kindred subjects. I believe it could be very easily started. Donations of books would be made by friends, and ministers would endeavour to raise some funds. £1 from each congregation (and that could be easily raised) would, with the donations of books that might be expected, make a respectable beginning. The subscriptions of members would supply new books. Of details I need not speak further here. I shall only add, that the library should be established in Belfast, as being in every way the most suitable and convenient place. Accommodation and the services of a librarian can be obtained, I know, without any expense.

Such a library could be of vast importance to our body. The advantages it would afford would be of infinite service to *many* of our ministers, as also to our licentiates and students whose means of procuring access to valuable books are generally very limited.

Trusting, brethren, that my proposal may meet your approbation, and that it may be carried out ere long,

I am,

Respectfully yours,

A MINISTER OF THE REMONSTRANT SYNOD.

September 24, 1846.

ON ADVANCING THE OBJECTS OF THE UNITARIAN ASSOCIATION.

To the Editor of the Unitarian Magazine and Bible Christian.

SIR,—I was highly pleased with the perusal of the report of the proceedings at the anniversary of the Unitarian Association, on the 28th of October; and I hope the anticipations there expressed will be fully realized.

As I feel deeply interested in the proposed missionary movement and also in the success of the Northern Sunday-school Association, I would suggest the great advantage of publishing in your Magazine the accompanying document; confident that if the Association give it their deliberate consideration and act upon the principle therein propounded, it will do more to advance the truth as it is in Jesus than any single human agency which could be brought to bear upon it.

It will be the means of producing ample funds for any missionary enterprise, for the building of new churches, and to meet all other contingent expenses.

Knowing you will be ever ready to assist in any benevolent endeavour to remove the obstacles to the spread of true religion, and desiring to be very brief, I shall not offer any further reasons for my wishing you to bring the matter before the Association and the public, but let the document speak for itself. Hoping to see it in your next number,

I remain, yours,

ROBT. M'KITTRICK.

APPEAL TO THE BRITISH NATION.

The following is an extract from an "Appeal to the British Nation, on the greatest reform yet to be accomplished," from the pen of Mr. Buckingham, which was read and adopted at the World's Conference, held last week in London:—

"FELLOW-COUNTRYMEN,—The age in which we live is called the Age of Reform; and among the nations of the earth England takes the foremost rank amongst Reformers. The wise and the good in all countries look to it with hope; but there is one giant evil yet to be reformed, in which its example is more pernicious than beneficial, and in which its national influence has created so vast an amount of injury, that all its energies should be put forth at once, and without an hour's delay, to remove the blot from its otherwise bright escutcheon.

"As a people you are intelligent—the world admits it—but much as you have learnt, and great as is the superiority you manifest in arts, in science, and in commerce, you are yet, as far as the majority of your numbers is concerned, steeped in the profoundest ignorance as to the extent of injury sustained by you all, in a greater or lesser degree, by what you deem the innocent and moderate use of intoxicating drink.

"As a people you are wealthy—no other people on the globe are your equals in this—but in no country on earth is so large a portion of that wealth utterly wasted and destroyed, as it is by usages and customs prevalent among you in all ranks of society, from the cottage to the palace, by all ages, all professions, both sexes, and all conditions of men.

"As a people you are courageous—your history has proved it—but there is one foe whom you have not courage to front, whom you shrink from attacking, and before whose sway you bend in dread and homage—the tyrant fashion.

"As a people you are free—none, perhaps, really free—but amidst all your boasted freedom, you are slaves

to a habit which holds you in fetters more closely riveted than those which manacle the African; for while you have broken his chains to pieces, you still wear your own, apparently unconscious of the bondage.

"As a people you are benevolent, moral, religious—your numerous institutions and munificent subscriptions everywhere proclaim it; but you nevertheless seem to be unmoved by a sweeping torrent of destruction, rolling over every part of your otherwise beautiful and happy country, which mars your benevolence, outrages all morality, and is the greatest stumbling-block to pure religion that has ever obstructed its heavenly path.

"These are severe rebukes, I admit; but are they just? are they true? If so, their severity is kindness and their utterance will be mercy, should they awaken you to a sense of the incalculable and indescribable evils under which thousands of your fellow-countrymen and countrywomen—nay, even thousands of young children—still labour; evils which it is entirely within your power almost instantly to remove; and for the further continuance of which you are therefore in a great degree responsible.

"Let us reason together a little on this subject, till the light of truth shall gradually become visible to you.

"It has been proved by parliamentary evidence—sifted, examined, and scrutinized, but never yet confuted or denied—that the actual expenditure of money in Great Britain alone, exclusive of all her colonies, in the mere purchase of intoxicating drinks, exceeds fifty millions sterling! a sum greater than the whole revenue of the kingdom, from every available source.

"Does this vast expenditure make

any one stronger or healthier than if he abstained entirely from its use? The united intelligence of the most enlightened and eminent medical men of the country answer No!—and out of a long list of those who have so answered by their signatures to a public document expressing this, it will be enough to mention the names of Sir James Clark, Sir James Macgregor, Sir Benjamin Brodie, Sir Wm. Burnett, Drs. Chambers, Paris, Bright, Copeland, Forbes, Latham, Bostock, Guy, Key, Elliotson, and a host of others, including the very heads of the medical profession.

“ Does it make any one more industrious or capable of enduring greater labour? The uniform testimonies of landed proprietors, merchants, manufacturers, and employers of large bodies of men in agriculture, trade, mining, in fleets, in armies, in isolated labour or in co-operative force, answer—No! On the contrary, they prove that it produces idleness to such a degree as that, on an average of the whole working community, one-sixth part of their time, or one day in every week, is wasted and expended by drinking usages and indulgences; and that another fifty millions sterling are therefore lost to the whole nation by the suppression or stagnation of so much productive power, while the sickness and debility occasioned by intemperance, both in parents and their progeny, adds considerably to this loss of efficient labour and production, great as it already is.

“ Does it improve the intellect or increase the skill of any living being? All experience answers—No! It renders some stupid, others self-willed and obstinate, some vain and conceited, and others furious and demoniacal; but of patient learning, practised skill, and calm and deliberate wisdom, it never imparted an atom. It makes present idiots and future lunatics, but it makes no man wiser or more competent to the discharge of the great duties of life.

“ Does it make men more moral, women more chaste, or children more truthful or honest? Alas! in no one instance has it ever done this. Stimulating drink is every hour the exciting cause of nearly all the crimes that fill our prisons, that people our penal colonies, and that supply the executioner for the gallows. Strong drink is the

parent of nearly all the mutinies in the navy and insubordinations in the army; and almost all the tortures of flogging and every other species of naval and military punishment are clearly traceable to this single cause. Stimulating drink is the powerful agent used to facilitate seduction, adulteries, and the daily violations of chastity in thought, word, and deed; and the inmates of every female asylum, with one united voice, will answer, that but for the use of reason-drowning drink, their betrayers would never have succeeded in depriving them of all that rendered life valuable, their hitherto unspotted honour; and that but for the same conscience-searing poison they should have returned again, repentant, to the bosom of society, their expulsion from which, as outcasts, was owing to the criminal conduct of others; but in the delirium produced by drink, they find their only solace by steeping their unutterable woes in temporary oblivion. And for children—in every country emblems of purity and innocence, in every religion personifying angels of bliss and glory—oh! let it be written in burning tears of mingled grief and shame—children are every day, in every town and village, in every hovel, and in every mansion, trained by their blind and unthinking parents to acquire an appetite for this destroying poison every time that it is given to them by the maternal hand, which should never dispense aught but blessings—as a reward for good behaviour—as something to gratify them and do them good!—or when seating them at the table, and bidding them drink the healths of those around, to elevate them for the moment to the dignity of little men and women; never dreaming that in after life this taste, first sanctioned and fostered by parental example, and meant no doubt in kindness, may, by a subsequent vicious indulgence, bring these originally pure and innocent children to the last stage of dishonour and degradation, a drunkard’s grave—a fate that never could befall them if they never tasted this insidious poison.

“ Here, then, are fifty millions of money actually spent, and fifty millions’ worth of valuable time and productive labour wasted without adding to the health, strength, capacity, skill, intellect, wealth, virtue, morality, or

religion of any single being. Is this the conduct of a nation calling itself wise? Will it be endured for a moment longer by a people calling themselves free? Shall it be quailed before as an unconquerable evil, by a people calling themselves brave? If so, let them abandon all these titles, and submit to be considered the weakest and feeblest of mankind.

“But if I have proved to you what these 100 millions of expenditure and waste do not accomplish, let me for a moment enumerate a few of the proved and admitted evils which it brings in its deadly train.

“It fills not merely our work-houses, but the damp cellars and obscure courts and alleys of every town in the kingdom with ill-fed, ill-clad, ill-housed, sickly and miserable occupants, whose sunken eyes, and pallid cheeks, and shrivelled limbs, and bending forms betoken premature age, suffering, and decay; while the stunted growth, the ragged garments, and the famished looks of their little children cry to Heaven for mercy and to us for help and rescue.

“It fills our prisons with criminals, our hulks with convicts, and our penal colonies with the outcasts of society, there to spread the British language and the British name, and there, in many instances, to corrupt the aborigines of distant lands, and make them more degraded by the vices of civilization than they were before by the barbarian of savage life.

“It fills our streets with prostitutes, more numerous than in any other country in the world, and turns the young, the innocent, the beautiful, and often the most confiding, generous, and interesting of their sex into the most degraded and unhappy of human beings.

“It inflicts upon the nation a cost to maintain its system of poor-laws, with all its complex machinery—to build and support its prisons and penitentiaries, asylums, hospitals, hulks, and penal colonies, its police at home and establishments abroad—of many millions annually.

“It destroys property as well as life, in shipwrecks and fires at sea, in spoilings and waste, in intentional and accidental fires and destructions by land, a large proportion of which is traceable to the drunken carelessness of some or the wilful incendiaryism of others;

and it hinders the successful accomplishment of undertakings, which in sober and discreet hands would meet a different fate; the united cost of which, taken all together, amounts to many millions more.

“Here, then, are evils more extensive in their destruction of life and property and more obstructive of human happiness and improvement, than all the wars that were ever waged—than all the plagues, pestilences, and famines that ever swept the earth—than all the slavery that was ever perpetrated—or all the monopolies that ever existed. And shall we remain unmoved amidst this general wreck, when so simple and practical a remedy is in every man’s hand?—needing no combination of wealth to effect, no organization of societies to carry, no acts of parliament to enforce—costing nothing but the single resolution of a moment, which we should for ever hide our heads in shame if we have not the virtue or the courage to make.

“Every humane and generous heart that can feel for the woes of others, every mind that is not steeped in the lowest depths of sensuality and selfishness, eagerly inquires—‘What is the remedy?’ To abolish so great an evil—to promote so great a good—every voice exclaims, ‘Tell it me, and I will instantly adopt it.’

“Let not its simplicity startle you: all great truths are simple. The sublimest acts of the Deity are simple. ‘Let there be light, and there was light,’ is the eloquent record of the great act of creating the glorious orb of day, and building up and binding all the starry firmament in the harmony of motion through infinity of space. ‘God is love’ is the simple definition of the ever-adorable Deity. ‘Love your neighbour as yourself’ is the blessed Saviour’s simple but comprehensive catalogue of all our human duties; for ‘on this,’ and ‘the love of God,’ said his divine lips, ‘hang all the law and the prophets.’

“Our remedy for this giant evil has the same characteristic simplicity. May it have the same high sanction and emphatic force! ‘Abandon all intoxicating drinks.’ Nothing more than this is needed; and this is in every one’s power. Millions of people in India and China, in Asia and Africa, have lived for ages as Hindoos, Buddhists, and Mahomedans

—in burning plains, on snowy mountains, in lives of sedentary study, in labours of active toil—with no stronger drink than water—the oldest, purest, brightest, sweetest, healthiest, and for all these reasons given by God as the most abundant fluid, to quench the thirst, and assist in the nutriment of all his creatures. Millions of people in America, Ireland, Scotland, England, and in all our colonies, have now—some, like myself, for twenty years, and others for periods of fifteen, ten, and five years consecutively—proved its superiority to every other fluid as a beverage, in strengthening the body, invigorating the mind, calming the passions, giving firmness to the character, increasing, in short, the health, wealth, and enjoyment in every way, of those who have made the change, who have given up entirely the use of wine, beer, spirits, and alcoholic drinks in every form, without once repenting the change.

“ We ask you, then, to try the same experiment. We know by experience what will be the result. Banish it from your tables, expel it from your

houses, root it out from wherever your influence extends, and the whole nation will, on the following day, begin to be regenerated. Your banquets need not be the less hospitable: but let purer tastes and more wholesome appetites be gratified; and if all will cease to use intoxicating drinks, no man will need for his guests any more than for himself.

“ Let the women of England begin this great work, and the men must follow. Let the flushed cheek and glaring eye, the unsteady hand, the parched lip, and foul breath, which wine, spirits, beer, and other intoxicating drinks engender in the man, be shamed by the frown or withered by the scorn of the chaste and beautiful maidens and matrons of Albion. Let their own purity and loveliness never more be tainted by the unhallowed touch of the wine-bibber and inhaler of the fumes of uncleanness and corruption. And oh! let the holy and angelic innocence of their children never come within the atmosphere of this pollution.”

OUTLINES OF THE HISTORY OF PRESBYTERIANISM, IN IRELAND.

BY THE REV. H. MONTGOMERY, LL.D.

(Continued from No. XI. page 349.)

THE Westminster Confession treats of “ The fall of man, of sin, and of the punishment thereof,” in the following wonderful and appalling language:—

“ Our first parents being seduced by the subtilty and temptation of Satan, sinned in eating the forbidden fruit. This their sin God was pleased, according to his wise and holy counsel, to permit, having purposed to order it to his own glory.

“ By this sin they fell from their original righteousness, and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body.

“ They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation.

“ From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions.

“ This corruption of nature, during this life, doth remain in those that are regenerated: and although it be through Christ pardoned and mortified, yet both itself, and all the motions thereof, are truly and properly sin.

“ Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto, doth, in its own nature, bring guilt upon

the sinner, whereby he is bound over to the wrath of God, and curse of the law, and so made subject to death, with all miseries spiritual, temporal, and eternal."

The same ideas are condensed, and if possible rendered more shocking, in the *Catechism* which every Minister of the Irish General Assembly is solemnly bound to put into the hands of his people, and in which, at their baptism, every parent in that Church pledges himself to instruct his children :—

"The sinfulness of that estate whereinto man fell, consisteth in the guilt of Adam's first sin, the want of that righteousness wherein he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually; which is commonly called Original Sin, and from which do proceed all actual transgressions."

"Original sin is conveyed from our first parents unto their posterity by natural generation, so as all that proceed from them in that way are conceived and born in sin."

"The fall brought upon mankind the loss of communion with God, his displeasure and curse; so as we are by nature children of wrath, bond slaves to Satan, and justly liable to all punishments in this world, and that which is to come."

"The punishments of sin in this world are either inward, as blindness of mind, a reprobate sense, strong delusions, hardness of heart, horror of conscience, and vile affections; or outward, as the curse of God upon the creatures for our sakes, and all other evils that befall us in our bodies, names, estates, relations, and employments; together with death itself."

"The punishments of sin in the world to come, are everlasting separation from the comfortable presence of God, and most grievous torments in soul and body, without intermission, in hell-fire for ever."

It would be inconsistent with my design in drawing up these "Outlines," to make any extended remarks upon the extraordinary statements contained in the preceding extracts. Indeed, they scarcely require commentary—standing out, as they do, in such prominent opposition to the justice and benevolence of God, to the plainest teachings of the Bible, and to the common sense of mankind. Were they promulgated for the first time, I feel convinced that they would be received with one universal shout of disapprobation; but, as that which is familiar seldom creates surprise, millions of worthy men, who have been accustomed from childhood to hear and read the doctrines of Calvinism, receive them without the slightest consideration, and lend the weight of their characters and influence to the support of a system which, I sincerely believe, they would unhesitatingly reject, did they seriously reflect upon its principles and tendencies. No dogma of that system is more unworthy, whether we consider its relation to the dealings of God or the condition of man, than that which is called the doctrine of Original Sin, or, in other words, the transfer of the guilt of Adam and Eve to all their descendants. The presentation of that doctrine, therefore, in some of its more striking aspects, may not be unprofitable, owing to its late revival and authoritative enforcement amongst the larger body of the Presbyterians of Ireland.

The Confession sets out by stating, that “our first parents were seduced by the subtlety and temptation of Satan, and sinned in eating the forbidden fruit.” It may be so: but in that case, “they were more sinned against than sinning;” for, according to the Scripture narrative, they had not, until after their disobedience, “any knowledge of good or evil.” How, under these circumstances, they could commit *sin*, at all, since they knew no distinction between vice and virtue, is not easily comprehended; especially as they came into existence in the full maturity of their bodily constitution and passions, but without any of the advantages derived from experience and mental training, to aid them in resisting temptation. Besides, how could such ignorant and inexperienced creatures be expected to withstand “the subtlety of Satan”—that Prince of Demons, whom Orthodoxy has gifted with omnipresence, and exalted into such continued and successful rebellion against the Most High, that, in despite of all the riches of Divine Grace, and all the labours and love of the Redeemer, he is constantly carrying away the vast majority of the souls of men into everlasting perdition! Were an earthly parent to commit his infant child to the flames, even for one moment, because, at the instigation of some grown person, it had eaten of some forbidden sweet, temptingly placed in its way by the parent himself, should we not justly execrate him as a fiend in the form of a man? And, yet, Churches are not ashamed to ascribe such conduct to the “Father of Mercies;” and that not in a single case and for a single moment, but in countless millions of cases, and throughout eternity! Neither is this all nor the worst: for, if Calvinism be true, God not only “permitted” but “ordained” the sin of our first parents, and “decreed” that Satan should tempt them in their ignorance and weakness, “having purposed to order it to his own glory!” Oh! what awful notions must the framers of this Creed have entertained with regard to the glory of the Most High! They speak, not in this place only, but in many other places, as if all His arrangements were made *solely* for the purpose of manifesting His own sovereignty and establishing His own dignity—forgetting that infinity cannot be exalted by any act or suffering of that which is finite; and that the true glory of a wise and benevolent Being can only be evidenced by the extension of good and happiness.

Had our first parents, therefore, been *alone* subjected to such awful penalties for so trifling an offence—and that offence inevitably committed through “the subtlety of Satan” and by “the decree of God”—the imputation thereby cast upon Divine Justice and Mercy would be distressing to every pious and enlightened mind. But Calvinism does not stop here: it ascends in a still bolder flight, and declares that “the guilt of this sin and a corrupted nature are conveyed

to all their posterity—whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil—bound over to the wrath of God and curse of the law, and so made subject to death, with all miseries, spiritual, temporal, and eternal—doomed to everlasting separation from the comfortable presence of God, and most grievous torments in soul and body, without intermission, in hell-fire, for ever!” The awful picture of present depravity and endless misery here presented to our view, is not drawn from the condition of fiends, or demons, or murderers, or the hardened villains of society, whose enormous personal guilt might justly incur personal sufferings. No, not at all: the *guilty* here spoken of are merely sinners by proxy, and sufferers for offences committed by *others*, thousands of years before they themselves were born! The infant that has just drawn breath—that could not think an evil thought or do an evil deed—is, according to the Westminster Confession, “a transgressor of the righteous law of God, bound over to the wrath of God and curse of the law, with all miseries, spiritual, temporal, and eternal.” There is an exception, indeed, in favour of “elect infants, dying in infancy, who are regenerated and saved by Christ, through the Spirit;” but, as to the number of such favoured infants, we have no information, or of the special grounds of *their* election to life, whilst “others, not elected, are to suffer most grievous torments, in hell-fire, for ever.” If Calvinism be true, the proportion of “elect infants” may be the same as that of elect men; and, in that case, one in a thousand, perhaps, may be saved, whilst nine hundred and ninety-nine go down to everlasting perdition, for the sin of our first parents, committed 5,850 years ago, in the Garden of Eden, through “the subtlety and temptation of Satan!”

Now, I have neither exaggerated nor caricatured this Doctrine: I have not, as I might easily have done, quoted appalling statements from individual writers: I have simply given the very words of “the Accredited Standard” of the Irish General Assembly; and although I well know that my extracts and comments will probably offend some worthy persons whom I sincerely esteem, let it be kept in mind, that the blame does not rest with me, but with the Church which has re-imposed, at the end of one hundred and fifty years, the Creed of a dark and bigoted age; and with those who, although ashamed of such Creed, and privately repudiating its Doctrines, at the same time submit to its authority, and give it the sanction of their public support. As to the doctrine of transferred or imputed guilt, nothing can, in my estimation, be more opposed than it is to the simplest principles of Justice to the character of God, and to the direct teachings of Revelation.

“Sin,” according to the excellent definition of the Westminster

Divines, “is any want of conformity unto, or transgression of, the law of God;” in other words, sin consists in a *wilful* omission of duty or commission of crime. But this necessarily implies that *the law is known*; for, according to the Apostle, “where there is no law, there is no transgression.” Now, a law which is unknown to any individual, is, practically, no law to him; and he can neither conform to it nor transgress it. Apply this unquestionable principle to infants, and according to the definition of Calvinists themselves, it is impossible they should be *sinners*; for they are utterly incapable either of neglect or transgression. They can, therefore, have no *personal guilt*, for they cannot sin; neither can they have any *imputed guilt*, for guilt is personal and cannot be transferred. No man, consequently, can be *criminally involved*, without his own actual participation, in the neglects or transgressions of others; although, for evidently wise purposes in the arrangements of Providence, he may suffer in his feelings and worldly interests. The son of a rebel is not necessarily tainted with treason, although through his father’s offence, he may have lost his patrimonial estates; and so it is, precisely, in relation to moral guilt. The unworthy parent entails *evil* upon his child, but not *crime*: and if this be incontrovertibly true with regard to our immediate progenitors, it clearly applies with augmented force to those who were more remote; and, especially, to the remotest of all. We do not, however, require the aid of logical reasoning, to show us that the Calvinistic doctrine of imputed guilt is a mere human invention: the Character and Word of our Heavenly Father abundantly prove that it has no foundation. God is too *just* to impute guilt where there has been no transgression, and too *merciful*, even towards actual offenders, to permit us to suppose for a moment, that He would punish the innocent for the crimes of the guilty. And what we should infer from His *Attributes*, we have confirmed by His *Word*. “He that condemneth the just is an abomination to the Lord:” “The righteousness of the righteous shall be upon *him*, and the wickedness of the wicked shall be upon *him*:” “As I live saith the Lord, ye shall no more use this Proverb in Israel, ‘the *fathers* have eaten sour grapes, and the children’s teeth are set on edge;’ for behold all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. Yet ye say, doth not the son bear the iniquity of the father? The son shall not die for the iniquity of the father; he shall surely live. Therefore, I will judge you every one according to his own ways; for I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves and live:” “Every man shall bear his *own* burthen.” In these just and beautiful sentiments, so accordant with Divine wisdom and beneficence, we have no condemnation or salvation by an arbi-

trary and irreversible *decree*—no hurling of feeble men into the abyss of guilt and misery “for God’s own *glory*”—no imputation of Adam’s sin, or of any sin except our own. Such views are worthy of God and consolatory to man; being at once repressive of crime and animating to virtue. They give us no hint of that wonderful human fiction denominated, by the Westminster Divines, “The Covenant of Works”—or of “Adam being our Federal Head,” in whom we all died before we were created—or of the guilt of *one* being laid upon countless millions who had no participation in his crime—or of myriads of helpless babes and sucklings, whom a savage would compassionate, being consigned “to most grievous torments, in soul and body, without intermission, in hell-fire, for ever!” No, blessed be our God, we read none of these things in *His* Word. There, all his dealings with his frail and erring *children* are represented as worthy of a FATHER—full of justice, tenderness, compassion, and mercy. It is only in the writings of men, that we read of the imputation and penalty of sin where no crime has been committed; and of *endless torments* being inflicted, where the sufferers have been guilty of no offence, or, at the most, only guilty of transgressions venial and finite.

And, if our Heavenly Father be represented as infinitely compassionate and just, even in the older and sterner Dispensation adapted to the stubborn descendants of Abraham, we may rest assured that he does not appear less equitable and kind, in the gentler Dispensation of grace and peace, communicated by the Redeemer of the world. On the contrary, Jesus, “who was the brightness of His glory and the express image of His person,” invites *all* to be saved, and promises salvation to *all* who will “take his yoke upon them and learn of him.” There is no calling of an “elected few,” capriciously chosen—no exclusion of “the reprobate many,” capriciously rejected—no reference to an “irreversible decree,” fixing the everlasting destiny of every individual—no hint that “we are wholly defiled, by nature, in all the faculties and parts of soul and body, utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil.” No, there are none of these sad things in the Gospel; but there is a *universal* call, implying our ability to accept it, accompanied by a *universal* promise, that if we repent and reform, we “shall find rest unto our souls.” And as to the innocent and helpless portion of our race, whom the “Westminster Confession” represents as “bound over to the wrath of God and curse of the law, with all miseries, spiritual, temporal, and eternal,” for the sin of our first parents, we find them spoken of by our blessed Saviour, in language overflowing with benignity and love. “Then were there brought unto him little children, that he should put his hands on them and pray: but the disciples rebuked them. But Jesus said, suffer little children to come unto me, and

forbid them not; for of such is the kingdom of heaven. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein." And is the kingdom of heaven, then, to be filled with those "who are wholly defiled in all the faculties and parts of soul and body—bound over to the wrath of God, and curse of the law?" Such must be the case, if the Westminster Confession and Catechisms speak the truth! But, they do *not* speak the truth: they audaciously gainsay the explicit declarations of the Old Testament—they impute to Almighty God what would dishonour humanity, in its most degraded state—and they virtually reject the authority of the Redeemer, by declaring that those are worthy of "most grievous torments, without intermission, in hell-fire, for ever," whom *he* declares to be specially fitted for "the kingdom of heaven." But, "let God be true and every man a liar."

How such deplorable opinions should ever have been advanced, it is not easy to conceive; but how they should still retain even a nominal hold in Protestant Churches and in a comparatively enlightened age, is still more difficult of comprehension. That their hold is only *nominal*, I sincerely believe. They have still a place in Creeds and Catechisms; but they are not written on "the living tablets of the human heart." Does any virtuous Christian mother sincerely believe them? No; I am persuaded, not one. She may be a dutiful daughter of the Church, an unquestioning receiver of its creeds, and a zealous assertor of its purity; but when she holds her smiling infant to the gushing fountain of life, and forgets her sorrows in the instinctive ecstasy of her maternal feelings, holy nature rises up in generous repudiation of human fictions, and all the creeds and all the clergy in the world could not convince her that the innocent, helpless being which she cradles on her bosom, with joyful gratitude to Heaven, is, after all, "bound over to the wrath of God, and deserving of hell-fire, for ever!" And should the Almighty, in his inscrutable dispensation, withdraw his gift—should this beloved little creature fall into the peaceful sleep of death, would the mother's heart sink down in despair—would she imagine, for a moment, that her blessed child had passed away to "most grievous torments," in regions of endless and unutterable woes? On the contrary, would she not cling to the consolatory declarations of the Redeemer, in opposition to all the miserable dogmata of men, and rejoice in the holy conviction, that her little earthly cherub had only been called away to join the glorious cherubim of Heaven!

And does the Christian father, when he presents the son of his love and of his hopes for baptism, or afterwards sends him to be educated for an honourable and useful life, *really* believe that his child is "wholly defiled in all the faculties and parts of soul and body, made opposite to all good, and wholly inclined to all evil?" If he believe this, he

must consider that God has sent him a curse instead of a blessing ; and the task of educating such an ingrained viper would be utterly hopeless. But he does not truly believe it ; for he well knows, that such a picture of humanity, instead of being an accurate likeness of children, or of the great mass of mankind, would be a libel upon the most degraded wretch that lives. No man is “utterly made opposite to all good, and wholly inclined to all evil.” In the very worst character there is some good—some love of parent, brother, child, or friend—some little prop on which a skilful and gentle philanthropist, like the late amiable Dr. Tuckerman, of Boston, could rest a moral lever, which, under God’s blessing, might raise a fallen brother from the dust. As to the great mass of mankind, the assertion of Calvinism, that “they are *totally* depraved by nature,” is a plain and absurd libel. Were the allegation true, the earth would be full of iniquity, and nothing but iniquity; for “the corrupt tree would inevitably produce evil fruit.” Instead of this, however, the world abounds in amiable, virtuous, noble characters, who adorn, and cheer, and bless all the walks of public and private life. Ten thousand humane, generous, upright, and ennobling sentiments are in constant exercise, whilst the evils springing from malignant passions are comparatively rare. To say, therefore, that men are *all* depraved because *some* are corrupt, is utterly untrue ; and to allege, because, as descended from Adam, we naturally inherit human frailty, that we are therefore necessarily tainted by his sin, is to controvert the simplest principles of common sense, and to gainsay the plainest teachings of the Bible. The origin and continuance of sin, under the Divine government, might be satisfactorily explained, without impeaching the justice of God or entailing upon men the heavy and unmerited burthen of transmitted guilt : but such an investigation would be inconsistent with my present object ; and I shall consequently proceed to expose some additional errors of the Confession of Faith. On these, however, I must dwell very briefly ; relying principally upon their own inherent and palpable demerits for their exposure and refutation.

Having, as I have just shown, imputed *guilt to the innocent*, no one will be surprised to find the Westminster divines, as a counterpart to this strange theory, *imputing holiness to the wicked*: thus making both our sins and our virtues to arise from sources entirely independent of ourselves ; and, consequently, taking away altogether our individual merits and demerits. This doctrine they set forth in the following terms :—

“It pleased God, in his eternal purpose, to choose and ordain the Lord Jesus Christ, his only begotten Son, to be the Mediator between God and man : unto whom he did, from all eternity, give a people to be his seed, and to be by him, in time, redeemed, called, justified, sanctified, and glorified. The Lord Jesus Christ, by his perfect obedience and sacrifice of himself,

which he once through the eternal Spirit offered up unto God, hath *fully satisfied the justice* of his Father, and *purchased* not only reconciliation, but an eternal inheritance in the kingdom of heaven, for all those whom the Father hath given unto him."

"To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same; making intercession for them; and revealing unto them, in and by the word, the mysteries of salvation; effectually persuading them by his Spirit to believe and obey; and governing their hearts by his word and Spirit; overcoming all their enemies by his almighty power and wisdom, in such manner and ways as are most consonant to his wonderful and unsearchable dispensation."

"All those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call, by his word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ."

"Christ, by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his Father's justice in their behalf."

"God did, from all eternity, decree to justify all the elect; and Christ did, in the fulness of time, die for their sins, and rise again for their justification."

The preceding extracts contain a plain, unvarnished statement of the doctrine of *vicarious satisfaction*, mis-named *Atonement*, as held by Calvinists, and by most others who arrogate to themselves the appellation of *Orthodox*; and whatsoever may be thought of the opinions themselves, we cannot fail to admire the honesty and boldness with which men commit themselves to the support of propositions so wonderful and startling. I have said that this dogma is *misnamed Atonement*: for, in reality, *satisfaction* to Divine justice, by Christ's obedience and death, has no connexion, whatsoever, with the blessed and consolatory Christian doctrine of *Atonement*, as explicitly set forth in the New Testament. The *Scripture* doctrine of *Atonement* means the reconciliation, or *at-one-ment*, of parties who have been alienated; and in this true meaning of the word, I am a firm believer in that doctrine. It is the plain teaching of the Apostles, that "Jesus came to reconcile *us* unto God"—that "he suffered, the just for the unjust, that he might *bring us* unto God"—that, "through him, we (not God) have received the atonement," or means of "reconciliation by his blood." I repudiate, therefore, in the strongest terms, the unfounded allegation that I deny the animating doctrine of *Christian Atonement*, because I reject the unworthy and unscriptural human invention of Calvinistic satisfaction. The two opinions have no relation to each other: in fact, they are as opposite as east to west. The former maintains the rational and Scriptural view, that Christ came to reconcile *man* to God, by turning him away from sin; the latter advocates the strange opinion, that Jesus influenced *God*, or made Him to be placable who is "infinite in mercy," and changed the purpose of Him who is "unchangeable!"

In truth, the grand and primary error of Orthodoxy, on this point, is the entire mistaking of the object and design of the Saviour's mis-

sion and death. The Scriptures affirm, that “Christ Jesus came *to call sinners to repentance*,” and thereby “to bring *them* to God:” Orthodoxy, on the contrary, affirms, that the death of the Redeemer “entirely paid the sinner’s debt,” “satisfied the Divine justice,” and “purchased the offender’s redemption.” Now, as the main-stay of modern evangelicism, this latter view demands a distinct and simple exposure; and, happily, the task is not one of difficult execution.

The allegation is, that “The Lord Jesus Christ, by this perfect obedience, and sacrifice of himself, hath *fully satisfied the justice* of the Father, and *purchased* an everlasting inheritance, in the kingdom of heaven, for all those whom the Father hath given him.” This satisfaction, it is stated, has been made by the *transfer* of the sinner’s guilt to Christ, and of Christ’s righteousness to the sinner. This, however, is only a repetition of the old and palpable absurdity, that men are not sinners on account of their *own crimes*, or holy on account of their *own virtues*; but, that moral guilt or moral virtue may be handed from one to another, as a man might transfer his garments or his property! Now, it has been alleged, that this mode of satisfying God’s justice has been adopted to prove His “*abhorrence of sin*.” What! is the Divine abhorrence of sin evidenced by punishing the innocent, that the guilty may escape? Surely, such a procedure would rather prove God’s hatred of virtue and approbation of iniquity. What would we think of an earthly judge who should evidence his hatred of murder by allowing the convicted assassin to walk unscathed out of court, and ordering the most virtuous man in the community to be hanged up in his stead! And, yet, many men do not tremble to impute similar conduct to Almighty God, and to call it “*a satisfaction to his justice!*”

But, this doctrine is not more revolting on account of its maintaining *that* to be a vindication of justice which would be essentially unjust, than in its entirely robbing the Father of his Mercy and Free-Grace: for, “if Divine justice be *satisfied*,” if “the sinner’s debt be fully discharged by Christ, his surety,” then, *all* is due to the sacrifice of the Redeemer, and nothing to the pardoning mercy of God—then Jesus would merit our *entire* love as our suffering ransom, whilst the Father could only be contemplated with terror, as a relentless creditor, “*exacting the uttermost farthing*.” Now, is this the Gospel view of salvation through Christ? Are we there told that “*the perfect obedience and death of Jesus*” were the *cause* of God’s mercy; or are we not, on the contrary, expressly informed, that the entire economy of salvation was the *effect* of the Father’s antecedent love! “*God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but should have*

everlasting life." "God commendeth his *love* to us in this—that whilst we were yet sinners Christ died for the ungodly." The Father, then, does not love us on *account* of the Saviour's sacrifices; but, on the contrary, Jesus came into the world, and suffered, and died, as the evidence and effect of God's unbounded mercy and compassion. Christ, therefore, was not manifested in the flesh to change Him "with whom there is no variableness or shadow of turning," but to reform sinful men and bring *them* back to God, "through repentance and newness of life." The *all* merciful could not be rendered more merciful; but the sinner could be reclaimed and rendered more holy: and thus does Christianity appear in its true character; not as affecting God in his goodness, but as influencing man in his life.

There is another remarkable feature in the Calvinistic notion of atonement, as "a satisfaction to Divine justice." We are told, that, "sin being an infinite evil, an infinite sacrifice was required for its abolition;" and, consequently, "that Christ must be God, as no Being less than Deity *could* make an infinite atonement for human guilt." Now, I do not stop to show that my Calvinistic brethren here use the unscriptural assumption of infinite evil, to prove the equally unauthorized assumption of an infinite sacrifice: but, taking their own statement as it stands, and supposing the death of Christ to have made an infinite atonement, then, on their own showing, the justice of God must be satisfied for all the offences of all mankind. Such a doctrine, if not true, would at least be charitable and consistent; but, alas, we find that their alleged infinite atonement is, after all, but of very limited extent, being confined to "those whom God hath predestinated unto life, and *to those only!*" Adam, it would appear, though a poor, ignorant, inexperienced creature, "seduced by the subtlety of Satan," was able, by a single act, to inflict universal evil upon all his posterity, whilst the Son of God, or, according to the Calvinists, God himself, is only able, by all his sacrifices and labours, to save "the elect few!" The Apostle tells us, that, "as in Adam all die," (or inherit a mortal nature), "so in Christ shall all be made alive;" but our Calvinistic friends, whilst allowing *all*, in the first instance, to possess a universal application, restrict it, in the second instance, to "the elect only"—so that their views would be thus expressed: "As in Adam *all mankind* die, so in Christ, shall all the *elect* be made alive." Paul says, that "Not as the offence so was the free gift, but that where sin abounded, grace did much more abound." This the Calvinists deny, making the *sin unbounded* and the *grace restricted*. And, then, why all the grand and costly apparatus of the Redeemer's sacrifice to save the elect? Their salvation is already accomplished by an "Eternal Decree, predestinating them to everlasting life;" and "the number of

the elect is so certain and definite, that it cannot be either increased or diminished!" How deplorable are the inconsistencies and errors of men, "when they forsake the fountains of living water, and hew themselves out cisterns, broken cisterns, which can hold no water!" In fact, there is no end to the self-contradictions of human theories, in religious concerns. What, for instance, can be more inconsistent than this? The Calvinists assert that "the Lord Jesus Christ hath *fully satisfied* the justice of his Father, *purchased* an everlasting inheritance for the elect, and fully discharged their debt;" and yet, speaking of the Last Judgment, they declare, that "all who have lived upon the earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds; and to receive, according to what they have done in the body, whether good or evil." If both the preceding statements be true, then is our Heavenly Father more rigorous and unjust than any human creditor; for, although Christ has "entirely discharged the sinner's debt, and fully satisfied the justice of God," as the all-sufficient *Surety* for the elect, yet the debt is to be paid again and in full, by the sinner himself, at the last day! Human usury affords no parallel to this exaction of double payment of the same bond.

But, if our theologians only contradicted themselves, the matter would be less serious; unfortunately, however, they often gainsay the Word of God. They maintain, for example, that the sins of the elect were laid upon, or transferred to, the Lord Jesus Christ, so that he literally "bore our sins." This view is embodied, by Martin Luther, in language so strong as to be almost blasphemous; and, yet, it is but a manly, open statement of what others gloss over in more general and guarded terms. "Christ," saith he, "because the greatest transgressor, murderer, thief, rebel, and blasphemer, that ever was or could be: for, being made a sacrifice for the sins of the whole world, he is not now an innocent person or without sin; he is not now the Son of God, born of the Virgin Mary, but a sinner. When, therefore, the law found him among thieves, it condemned and killed him as a thief." This is the doctrine of "Satisfaction," in its unveiled features; and I shall only contrast with it the explicit declarations of the New Testament, where the true doctrine of the Saviour's purity and Christian atonement is distinctly set forth. "Behold the *Lamb* of God, which taketh away the sins of the world:" "Ye slew the holy one and the just:" "He was tempted in all points, as we are, yet without sin:" "Holy, harmless, undefiled, and separate from sinners:" "He was brought as a lamb to the slaughter:" "He suffered, the just for the unjust, that he might bring *us* to God." How beautifully do these texts describe, at once, his untainted holiness and the design of his mission? He came to take away, not

the anger of God, as Calvinists affirm, but “the sins of the world:” “he suffered, the just for the unjust,” not to bring God unto us, but “to bring us unto God.” “He came to redeem us,” not from the wrath of our merciful Creator, but “from all iniquity, and to purify us unto himself, a peculiar people, zealous of good works.”

And, yet, for maintaining these self-evident Christian principles—for declaring that salvation is the free gift of God’s unpurchased mercy, through the labours and death of Christ producing man’s moral regeneration, Unitarians are accused of undervaluing the office and sacrifices of the Redeemer. Whether this unfounded charge be preferred from ignorance or design, “it passes by me as the idle winds which I respect not;” and, blessed be God, the doctrine of “vicarious atonement,” or “satisfaction to Divine Justice,” which at once denies the free grace of our Heavenly Father, and teaches man to rely upon unauthorized means of salvation, is rapidly losing its hold of the public mind. It is true, there are still too many who think that “they may continue in sin because grace hath abounded”—who hope to secure the rewards of godliness by relying upon influences which do not affect their own conduct—who forget that Christ came to save us *from* our sins, and not *in* our sins; but the number of such unhappy self-deluders is gradually becoming less; and I feel persuaded, that, in a short time, few persons will be found to believe that the Son of God descended from heaven, to teach and to suffer, in order to give men impunity in crime.

(*To be continued.*)

EXEMPLIFICATION OF PUSEYISM.

[THE subjoined is an authentic copy of a letter from the reverend clergyman whose name is appended, to a gentleman who had, in answer to a public advertisement, sent in an application for the mastership of a school in Jedburgh, North Britain. It puts in an amusing light the weight which certain members of the Episcopal Church now place upon outward forms and ceremonies, and may perhaps display the spirit of their system as effectually as any elaborate treatise. I violate no confidence in giving it to the public.—J. S. P.]

St. John's, Jedburgh, N. B. May 7, 1846.

SIR,—I have just received your application for the mastership of St. John’s school, which I will lay before the committee of management, at their next meeting. Your testimonials, as to attainments, are satisfactory enough; but the most important one—that from the Rev. Mr. Teape—is rather negative than affirmative. Have you been confirmed? and are you a frequent communicant? You will, perhaps, have been told that the Church has been very recently planted, and your knowledge of Church history will have taught you that, since the Revolution in 1688, Presbyterianism has been the established religion of Scotland. It is, therefore, all-important that the members of the Church in Jedburgh should exhibit in their daily life and conversation, by their consistent conduct, and by an eager use of the ordinances of the Church,

their sense of the great blessing and responsibility of being members of the Church, and how great a deprivation they consider the Presbyterians suffer.

The services here are daily morning and evening prayer, and the Holy Communion every Sunday and principal festival: in fact, the Prayer Book (we use the English Book of Common Prayer) is faithfully abided by. Your attendance with the school at morning prayer would be *required*. But you will perceive from the slight sketch I here give you of our position, that a master would not suit us at all whose attendance at church was a *constrained* attendance. He must, therefore, be a real Churchman himself, and one who desires to assist the clergyman in extending the blessings of the Church, both by precept and *example*, to all who will profit by it. I may mention, that it is solely on these grounds that we part with our present master, whose *moral* conduct is unexceptionable. Answer me, therefore, unreservedly and candidly on this subject.

Can you sing? Have you any knowledge of music? Have you a good ear? The Sunday and festival service here is choral, as in the cathedrals, and it is very desirable that the master of the school should be able to act as master of the chorister boys, and assist in giving them their music lessons.

The salary is £60 and a free house. The appointment does not rest with me alone, and I do not at all pledge myself that you will be elected; the more [less?] so, as, this being a Scottish (Episcopal) Church, we should give the preference to a *Scotchman*. I am only telling you what we require in our master, and you will therefore do well to forward to me, as soon as possible, a testimonial from the clergyman at whose hands you have generally received the Holy Communion, and say (a certificate is not required) by what Bishop you were confirmed, and when.—I remain, yours, faithfully,

W. SPRANGER WHITE,
(*Incumbent of St. John's.*)

S T A N Z A S.

TRANSLATED FROM THE FRENCH.

SAILORS! ye still will spread your canvas wide,
Plying your oars in sadness, seldom gay;
Sailors! the wandering wind will still decide
Whether your fate be quicksand, shoal, or bay.
Shedding your spirits' influence around,
Travellers! on, like wandering lights, ye go;
Pensive ye walk, and still upon the ground
Your steps will echo to the tombs below.
Oaks! ye will still in solitude increase;
Old willows! in the light of evening cool,
Your melancholy forms ye will not cease
To greet, reflected in the pictured pool.
Nests! ye will quiver with the growth of wings;
Furrows! the bursting seed will stir your breast;
Torches! ye still will shed the light that flings
Bright sparkles, like a spirit ill at rest.
Thunders! ye still will speak the name divine;
Brooks! ye will feed the flower that April dyes;
The man's dark shadow in your wave will shine,
The man will pass, the wave will fall and rise.
Each, in creation, runs its destined race,
And each, from meanest matter to the soul,
True to its destiny, assists to place
A stone to raise the fabric of the whole!
And I will Him adore, in silent awe,
Who to our thirsty souls hath ope'd above
Eternal starry founts, from which to draw
Undying draughts of holy peace and love!—L. R.

THE LITTLE MAGAZINE OF USEFUL AND ENTERTAINING
KNOWLEDGE.

WE earnestly invite the attention of our readers to the following communication. The writer's wise and benevolent efforts should enlist general sympathy on behalf of himself and of the useful publication he has been conducting. We would recommend that all our congregational libraries and Sunday Schools should be supplied with copies of "The Little Magazine of Useful and Entertaining Knowledge." When a person devotes his time and energies to the service of the rising generation, is his only reward to be *neglect and pecuniary embarrassment?*

To the Editor of the Irish Unitarian Magazine.

DEAR SIR,—At the beginning of the year 1840, believing that a small religious, but perfectly unsectarian periodical was much wanted, especially amongst the youthful portion of the Unitarian community, I commenced, entirely on my own responsibility, *The Little Magazine of Useful and Entertaining Knowledge*, in monthly numbers, at one penny. In the first instance, the sale of the work was very limited; but as it became better known its circulation improved, and at length I had the pleasing assurance that the publication of the current numbers involved no pecuniary loss. Having arrived at this point, I fondly hoped that ere long I might receive some small return for my labour. But latterly, from causes which I could not ascertain, the demand fell off; and at the end of last year I felt it my duty to discontinue the work.

It would ill become me to eulogize 'my own performances; but I may remark, that, during the progress of the work, I received a variety of most gratifying testimonials in its favour, from parties who, I have reason to believe, were well qualified to judge. It was uniformly my aim to combine entertainment with instruction—to expand the mind by comprehensive views of God, His word, and His works—to enlist the affections and the heart in the cause of virtue and active goodness—and to make it appear, that, through the agency of self-discipline, we are to be fitted alike for occupying stations of usefulness, and for realizing true enjoyment, whether in the present world or in that to come. Long disquisitions, dry essays, and matters of controversy, I always rejected, as being incompatible with the object I had in view.

When the monthly issue of *The Little Magazine* was discontinued, I had a considerable stock of numbers and volumes on hand; and, what was less agreeable, I lay under obligations to the paper-maker and printer, which I had no means of discharging, except by the sale of these remainders. I then hoped that private efforts would be sufficient for this purpose; but after trying them, with very limited success, I feel justified in making an appeal to a larger circle of Christian friends. I have a family of seven children, who are entirely dependant on my efforts in a department of labour which, though not altogether barren, is neither so productive nor so promising as some appear to be. I feel, therefore, that I ought not to continue burdened with the results of an endeavour to serve the public, when I have reason to believe that, on making known the case, all requisite assistance will be afforded. I seek for no gifts; but as I am now supplying the work alluded to, at the low price of one shilling per volume, or six shillings the set of six volumes, neatly bound in cloth, I shall esteem it kind if those friends in Ireland who are inclined to purchase, will take the trouble to inform me, with the least possible delay, what number of volumes they wish to receive. I will then forward the supplies to a house in Belfast, directed to the parties individually, and they can obtain them, carriage free, on application. Address, "Thomas Bradshaw, Dollar-by-Alloa, Scotland."

NOTICES OF BOOKS.

Introduction to Zoology, for the use of Schools. By ROBERT PATTERSON, Vice-President of the Natural History and Philosophical Society of Belfast, &c. Part I. *Invertebrate Animals*, with upwards of 170 Illustrations, London: SIMPKIN, MARSHALL & CO.; Edinburgh: OLIVER & BOYD; Dublin: JOHN CUMMING; Belfast: SIMMS & M'INTYRE. 1846. pp. 194.

THIS elegant little volume is another evidence of Mr. Patterson's benevolent zeal for an enlightened and comprehensive system of education. It is truly surprising that so little attention has been hitherto devoted to the study of natural history, *as a regular branch of instruction*. No study is more attractive to the young, and certainly none better calculated to impress the mind with a deep sense of the wisdom and benevolence of the Creator. Mr. Patterson never loses sight of this, the highest and noblest object of scientific research; namely, to teach the mind to ascend "through nature up to nature's God."

The author is perfectly "at home" in his subject, and he writes with an ease and simplicity which few scientific men are able to command. He presents the results of deep inquiry and extensive reading in a popular and attractive form, and in this respect the present volume will be a valuable addition to Sunday-school and congregational libraries.

Respecting the proper method of entering on the study of natural history, the author expresses himself in the following clear and satisfactory terms, *viz.*:-

"The first and most obvious thing to be done, is to fix upon some good distinguishing marks, by which the principal groups of animals may be separated from each other. This would at first sight appear an easy matter. Thus birds might be distinguished by the power of flight, and fishes by that of living and swimming in the water. But a little attention would show that such characteristics would, in both cases, lead to erroneous results. The bat flies in the air, yet it brings forth its young alive, and suckles them as the domestic cat would do. The whale lives in the sea; but while in the fish the heart has only two compartments, the blood is cold, and respiration is effected by gills; the whale has a heart furnished like that of the ox, with four compartments, the blood is warm, and breathing is carried on by lungs. The fish deposits its spawn, and the young, when liberated from the eggs, provide for themselves according to their several instincts. The young of the whale, on the contrary, are brought forth alive, are objects of maternal solicitude, and are suckled with affectionate assiduity. The bat, though flying in the air, is not therefore a bird; the whale, though swimming in the sea, is not therefore a fish. They both belong to the same division as our large domestic quadrupeds, which, from the circumstance of their suckling their young, are grouped together by the expressive term 'Mammalia.'"¹—page 2.

The author not unfrequently illustrates his subject by rare and beautiful selections from the poets. Thus, when speaking of the star-fish, he takes this text from James Montgomery:-

"—The firmament
Was thronged with constellations, and the sea
Strown with their images."

He introduces Crabbe's happy description of the Acalephæ or sea-nettles:—

"Those living jellies which the flesh inflame
Fierce as a nettle, and from that its name ;
Soft, brilliant, tender, through the wave they glow,
And make the moonbeam brighter where they flow."

And we could easily enumerate many instances in which he has quoted, with equal judgment and taste, from our best poetical writers. For the present, however, we conclude by wishing for this volume all the success which its importance and the author's industry and talent so truly merit.

Unitarianism in its Actual Condition; Consisting of Essays by Several Unitarian Ministers and Others; Illustrative of the Rise, Progress, and Principles of Christian Anti-Trinitarianism in different parts of the World. Edited by the Rev. J. R. BEARD, D.D. pp. 346.

A WORK of this character was much required by our denomination; and Dr. Beard has embraced a singularly happy and appropriate occasion for bringing it before the public. The great object of the publication is thus stated in the preface:—

"The security of tenure guaranteed to the property of the Non-subscribing congregations of Great Britain and Ireland, by the passing of that liberal and enlightened measure, commonly known by the name of the Dissenters' Chapels Bill, appeared to the editor a suitable occasion for collecting evidences of one of the consequences of free inquiry, and the prevalence of Scriptural knowledge, in the renunciation of the Pagan and metaphysical notion of the Trinity. These evidences are here presented to the public. They show an amount of anti-Trinitarian Christianity, which few, perhaps, will have expected, and are thus fitted to afford encouragement to those who, in this country especially, are exposed to no small obloquy, in consequence of their maintenance of the simple teachings of the Bible; namely, that God is one, and that the God and Father of our Lord Jesus Christ is the only true God."

The rise and progress of Unitarian principles in England, Ireland, Scotland, France, Germany, Switzerland, Transylvania, Canada, and the United States of America, are traced with impartiality and care, in the several "Essays" composing this volume; and the general result of the inquiry is such as to afford great gratification to the friends of religious truth and liberty. We would particularly recommend Dr. Beard's volume to the attention of those who are engaged in forming congregational libraries, and to all who are desirous to see, at a single glance, the results of the controversy between Unitarians and Trinitarians. The rapidity with which Unitarian opinions have spread throughout America is almost unprecedented in the history of reformation.

Only about 300 churches adopt the *name* Unitarian, and of these there are no less than twenty-two in the city of Boston. The members of what is termed the *Christian Connexion*, are strictly *Anti-Trinitarian* in sentiment. Their 1,500 churches are extended over all the Union, and contain, probably, not less than 500,000 individuals.

The members of the *Universalist Denomination* are Unitarians also, and their worshipping societies now number 1,194. In the month of September, 1845, there was a general convention of the Universalists at Boston. The number in attendance during the two days of the convention is said to have exceeded *ten thousand*. The only Confession of Faith that has ever been adopted and published by the Universalists is as follows, *viz.* :—

“ 1. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character and will of God, and of the duty, interest, and final destination of mankind.

“ 2. We believe there is one God, whose nature is love; revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

“ 3. We believe that holiness and true happiness are inseparably connected; and that believers ought to maintain order and practise good works, for these things are good and profitable unto men.”

In addition to these sections of the Unitarian Church in the United States, there is also a large accession from the Quakers or Friends. They separated from the Orthodox Friends, in 1827, and are called *Hicksites*, from the name of a venerable man, Elias Hicks, “ who stood prominently forward to assert the true doctrine of gospel liberty, and what he considered the essential principles of primitive Friends.”

We shall probably soon return to this interesting book, and in the meantime we tender our sincere thanks to Dr. Beard for this additional evidence of his earnest and well-directed zeal in the cause of gospel truth.

Notes and Comments on Passages of Scripture. By JOHN KERTISH.

WE have been late in calling the attention of our readers to this highly interesting work. It abounds in useful practical reflection, as well as in acute and learned criticism on different passages of Scripture. It is thus calculated to excite the attention of all who delight in the Holy Scriptures, and must be considered a most valuable contribution to our stock of sacred literature. We shall give a few specimens, as we feel confident that the work will speak best for itself. The learned author thus exposes a common perversion of Scripture phraseology:—“ Luke xv. 18, 21—‘ Father, I have sinned against Heaven and before thee.’ This confession has a place among the introductory sentences of the English Liturgy; and I have sometimes witnessed the use of it (the plural pronouns being substituted) in other social prayers. It is a strange application of the language of the repentant prodigal, who acknowledges his guilt—first, in respect of God [Heaven], and then against his earthly parent [thee—in thy sight]; whereas, in this perversion of the words, we have a palpable tautology. Such is at least the inconvenience of receiving any part of Scripture merely in accordance with its sound.”

A brief explanation of an apparent difficulty is thus given:—

“ Luke xx. 10—‘At the season, he sent a servant to the husbandmen,’ &c. It is natural to ask at what season? The parallel passage, Matt. xxi. 34, supplies the answer, ‘the time of the fruit;’ that is, the season of the occupier’s collecting together, and therefore of the owner’s receiving, the produce of the vineyard, a part of which was given for rent. This text explains Mark xi. 13, and is also illustrated by it, ‘the time of figs,’ being ‘the season for gathering figs;’ and the clause, ‘the time of figs was not yet,’ showing the reasonableness of our Saviour’s expectation of finding some on the tree between Bethany and Jerusalem.”

How admirably is the argument for settled seasons of prayer placed in the following remarks:—

“ Acts iii. 1—‘Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.’ These apostles, we perceive, observed certain times for the more immediate expression of the feelings of devotion. The practice is founded on the frame and laws of the mind, no less than on the commands of Divine Revelation, and on the examples of eminently wise and good men in every age and country. If there be those who would persuade us that piety and devotion cannot be regulated by the figures of a dial, or that religious affections cannot be excited in large bodies of men, and, by analogy of reasoning, in individuals, by the tolling of a bell, we may fairly infer from the use of such arguments the want of a just knowledge of human nature in those who employ them. Habits of devotion must be formed in the manner in which other mental habits are acquired. Religious services, if rightly estimated, are essential to this end. Whether social or retired, there must be stated times for the performance of them. Nor is there anything more irrational and visionary in piety and devotion being regulated by the figures of a dial, or in the religious affections being excited by the tolling of a bell, than in the lively recurrence of other feelings, at the seasons, and as the effect of the circumstances, in which they are accustomed to receive a peculiar gratification. If habits depend on regular and duly repeated acts, no man whose experience gives him this conviction, can be at a loss in replying to the objection. He alone will despise fixed hours of prayer who either questions the duty and efficacy of the practice, or so relies on supernatural assistance as to fancy himself raised above the need of ordinances: thus nearly related on that point to each other are the apparently opposite characters of the enthusiast and the sceptic.”

We are sorry our space will not allow us to make further quotations; but the whole volume will amply repay a careful perusal, and we rejoice to hear that a new edition will shortly be presented to the public.

INTELLIGENCE.

THE INDEPENDENTS AND THE HEWLEY CASE.

We (*Christian Reformer*) ask the special attention of our readers to the following article on this subject, which appeared in the columns of the *Manchester Examiner* for October 17—a paper, we believe, altogether under “orthodox” management. This severe exposure of their English brethren probably comes from the Scottish Presbyterians of Manchester, under the influence of irritation at a denial of a fair portion of the booty gained from the Unitarians.

“*Lady Hewley’s Case.*—Many of our readers are aware that upwards of a century ago, ‘Dame Sarah Hewley’ bequeathed a considerable amount of property for the relief and aid of ‘poor and godly ministers.’ Being an English Presbyterian, her ‘trust’ was administered by persons holding the religious principles which she professed: but it is well known that the English Presbyterians, as a body, gradually renounced their ‘orthodoxy,’ and hence, in course of time, her ladyship’s charity came to be managed by trustees who belonged to the Unitarian denomination. To the credit of such trustees, it must be admitted that they displayed far less sectarianism than might have been expected, and that they were liberal in the distribution of the funds at their disposal to evangelical and dissenting ministers in general who were in poor and necessitous circumstances. But about twenty years ago, Mr. George Hadfield, of this town, Mr. John (*Joshua*) Wilson of London, and others, all *Independents*, commenced an action in Chancery against the Unitarian trustees, upon the ground that they were not entitled to administer an evangelical trust. After a long and most expensive contest, carried on in one court after another, judgment was finally given in favour of the Independent ‘reason,’ and the Unitarians were ejected. But evangelical Presbyterians were always of opinion that if the Unitarians had no legal right to administer the trust because they did not hold Lady Hewley’s doctrinal sentiments, the Independents had as little, because they did not accord with her views relative to Church govern-

ment. Wherefore, two different parties of Presbyterians in the country, those belonging to the United Secession Church and those nominally connected with the Established Church of Scotland, but having very many English evangelical Presbyterians amongst their members, and not a few purely English evangelical congregations pertaining to them, applied to the successful litigants to be permitted to participate in the management of the trust. But the legal advisers entrusted by the Independent ‘relators,’ would listen to no appeal—would enter into no arrangement. One would have thought that if zeal for purity of doctrine had alone been the cause of their struggle with the Unitarians, they would have been anxious to spare further expenditure and to avoid, if possible, all disagreement with denominations which recognised ‘the same Gospel,’ and differed merely as to the minor point of Church government, and to one of which they had always professed the greatest friendship. Being determined, however, to have the disposal of the property exclusively in their own power, they constrained the Presbyterian parties to whom we have referred to apply (from a sense of justice to the principle of the trust itself, as well as to the interests of their respective denominations) to the ‘Master in Chancery,’ praying, *not that the Independents should be excluded*, but that they also should be represented in the trust. Hence another protracted and expensive contest was begun. Their reasons were considered to be valid, and judgment was given that each of these Presbyterian parties should be allowed to nominate two trustees, leaving the Independents with three. But against this decision appeal was made. It was, nevertheless, confirmed both by the Vice-Chancellor and the Lord Chancellor, after years of vexatious and expensive opposition. But even yet the relators must needs resist; and now, finding that they could not exclude the Presbyterians, they next resolved to procure, if possible, an allocation of the funds of the charity according to the numerical proportion of the different parties; and to show that very few Presbyterian ministers

in England are entitled to participate in the benefit of the fund, it being alleged that the Presbyterian congregations generally are Scotch. Thus, if Presbyterian trustees must be admitted, it is attempted to prevent them from having almost any denominational interest to represent, and to secure almost all the money to purposes which the sectarianism of the 'relators' may lead them to promote. In pursuance, therefore, of this course, citations were served on a number of ministers and gentlemen in this town and neighbourhood, commanding them to appear on Thursday last at Liverpool, before Samuel Johnson Roberts, Esq. acting commissioner for the High Court of Chancery, to bring with them chapel deeds and minutes of Presbyterian, to be examined as cause may require. We fear that an increase of expenditure and of party feeling will be the only result of the new scheme which has been adopted. We are far from implicating the Independent denomination at large in the recent measures of these 'relators.' Indeed we are well assured that the liberal and leading members of the body, both lay and clerical, not only in this town but throughout the country, repudiate the continued hostility to their Presbyterian brethren which is thus displayed. Many old, indigent, and pious ministers of the Congregational denomination itself have for nearly ten years been deprived of all benefit from the charity, in consequence of the coarse, contentious spirit of their professed friends. An enormous amount of money has been worse than wasted. The unseemly spectacle has been exhibited of one sect of Christians most pertinaciously resisting the repeatedly delivered judgments of the Court of Chancery in favour of the claims of another holding precisely the same religious principles, and seeking, not to oust the Independents, but merely to participate in the management of an important trust, so that it may be prevented from becoming entirely sectarian, and rendered useful 'to fair and godly' ministers, not only of their own but also of other denominations. The charity is not an endowment properly so called, otherwise a considerable number both of the Presbyterians and Independents, would never have claimed a share of its funds. We believe that many of them would

gladly see it applied to purposes of general education in the five northern counties of England; and we trust that some arrangement may yet be made, by which the four thousand a-year which it affords may be turned to that purpose, instead of being wasted in mischievous litigation.

ENDOWMENT OF A COLLEGE, FREE
FROM RELIGIOUS TESTS, IN
MANCHESTER.

We have already adverted to the munificent bequest of the late John Ownes, Esq. merchant, of Manchester. The executors have properly caused that portion of the will which relates to public objects to be published, and we proceed to communicate the more interesting particulars to our readers. The will bears date May 31, 1845. The executors are George Falkner and Samuel Alcock. The following legacies are left to charitable institutions:—

Manchester Royal Infirmary and Dispensary,	£1,000
Manchester Lancasterian School,	500
Manchester Deaf and Dumb School,	100
Manchester Penitentiary,	100
Manchester St. Saviour's Church School,	50

The following persons are appointed trustees for the educational purposes to which the residue of the property is devoted; viz. the Mayor of Manchester, the Dean, the Representatives of Manchester in Parliament, George Faulkner, Samuel Alcock, William Nield, James Heywood, Alexander Kay, Samuel Fletcher, Richard Cobden, John Benjamin Smith, John Frederick Foster, and Mark Philips. Whenever the number of trustees is reduced to five, the vacant places are to be filled up by the election of successors by surviving trustees; preference to be given to the Mayor and members for Manchester. After some other details, the will goes on to declare the testator's "earnest desire and general object to found within the borough of Manchester, or within two miles, an institution providing or aiding the means of instructing and improving young persons of the male sex (and being of an age not less than fourteen years) in such branches of learning and science as are now and may be hereafter usually taught in the

English Universities, but subject, nevertheless, to the two fundamental and immutable rules and conditions hereinafter prescribed, namely:—

First. “That the students, professors, teachers, and other officers and persons connected with the said institution, shall not be required to make any declaration as to, or submit to any test whatsoever of, their religious opinions; and that nothing shall be introduced in the matter or mode of education or instruction in reference to any religious or theological subject, which shall be reasonably offensive to the conscience of any student or of his relations, guardians, or friends under whose immediate care he shall be.”

The second rule relates to the persons who shall have admission to the college; preference is to be given, first, to the children of parents residing within the borough of Manchester; second, to those residing within the parliamentary division of South Lancashire. Subject to this, the institution shall be open to all applicants for admission, without respect to place of birth, and without distinction of rank or condition in society. The trustees are further directed “to define and ascertain the precise and best mode of carrying the same into practical operation, by imparting to such young persons such education and instruction as aforesaid, and supplying them with such aids, assistance, and encouragement in and for the promotion of their studies, by the establishment of professorships, the appointment of teachers, and assistants, the providing of books and other requisites for such studies, the institution of exhibitions, premiums, and other rewards and allowances for superior diligence and attainments, and such other means as the said trustees shall, in their absolute discretion, think fit; together with such schemes, orders, rules, and regulations as they shall deem advisable for preventing and repressing, by expulsion, suspension, or other means, any abuse of the said institution, and any misconduct in the students, professors, teachers, and other persons employed therein; and for regulating the age, or respective ages, time, or respective times, at and during which the students shall be admitted and continue to enjoy the benefits thereof; and of any particular course or courses of study therein, and the mode, order,

and rotation of admission, and the respective proportions of the trust fund to be appropriated to any particular purpose or purposes of the said institution, and the mode of investment of the capital of such fund, or of any part thereof, for the time being; and generally, for the regulation and adjustment of every question, matter, and thing connected with the said institution.”

The will declares, by way of explanation of the first condition, that the Trustees shall have power to alter any provision that shall be deemed by one-third of the Trustees reasonably offensive to the conscience of any student, &c. &c. Powers are given to apply to the Crown for a charter of incorporation. The testator intentionally abstains from directing the investment of any portion of the trust in lands or buildings; but authority is given, should such an investment become lawful, to invest one-third of the property in the purchase of land and buildings fit for the institution.

In addition to these particulars, the *Manchester Guardian* states that the attention of the Town Council will be immediately directed to the subject of this most important bequest; that active steps will be taken for the establishment of the institution; and that some of the townsmen of the late Mr. Owens have intimated their willingness to come forward with handsome donations, in order to make the proposed college worthy of Manchester. We shall not fail to inform our readers, from time to time, of the progress of this interesting scheme.—*Christian Reformer.*

THE TUCKERMAN MONUMENT.

We (*Christian Register*) have been kindly favoured with the following description of this structure, an account of the inauguration of which will be found below.

The monument is in that style of architecture called the Romanesque. It is a square shaft or die, standing on a base and plinth and crowned with a capital and curved spire terminating in a cross; the whole height is about twelve feet.

The lower stone or plinth is four feet and three inches in diameter, and sixteen inches high. This stone and the shaft or die are the heaviest in the work, each weighing two tons.

The first tablet has a profile head in bas-relief, life-size, with the name

"JOSEPH TUCKERMAN" beneath; the three other-tablets are charged with inscriptions as follows:—

On the rear,

Born in Boston, Mass.
January 18, 1778.
Died in Cuba, W.I.
April 20, 1840.

On the right,

For Twenty-Five years
A faithful Minister of
Jesus Christ,
In the Village of Chelsea;
And for Fourteen years
A devoted Missionary
To the suffering and neglected
Of the City of Boston.
His best Monument is
The Ministry at Large;
His appropriate title,
The Friend of the Poor.

On the left,

This Monument is erected
By Friends to whom
His Memory is dear,
For the services
He rendered
And the impulse he gave
To the cause of
Christian Philanthropy.
From the upper member of the ca-

pital springs the curved spire or pointed roof, *shingled* with broad lance-shaped leaves. The angles of the spire have bold, staff-like ribs clinging to and sweeping up their curved lines; and these again have leafy creepers, clasping them at intervals, over the undulations of which the pleased eye glances upward to the cross, which is in itself a creation of architectural beauty "worthy of all praise."

The order of the services at the inauguration of the monument, at Mount Auburn, Wednesday, P.M. Sept. 30th, 1846, was—1. Prayer, Rev. Mr. Gray. 2. Hymn. 3. Selections from Scripture, Rev. Mr. Waterson. 4. Addresses. 5. Hymn. 6. Prayer and benediction, Rev. Dr. Parkman.

H. B. Rogers, Esq. chairman of the committee, made a very appropriate address, and was followed by Dr. Gannett, in a few remarks which met the occasion, came from the heart, and reached the hearts of all who heard them.—A box of lead, hermetically sealed, was deposited between the plinth and the dié, containing a copy of Dr. Channing's Memoir of Dr. Tuckerman, and the last Report of the Warren Street Chapel.

OBITUARY.

DIED—On 4th of Sept. Daniel Curell, Esq. of Ballygarvey, aged 55 years. It is impossible, in a short obituary notice, to do justice to the character of this estimable man, for he was one of the ornaments of human nature. His sterling integrity, his singularly kind and benevolent heart, the extreme simplicity and urbanity of his manners, his generous hospitality, and the unceasing anxiety which he always manifested for the welfare of those who were employed under him, had endeared him to all who had the pleasure of his acquaintance. Indeed, his loss in the neighbourhood will be long felt.

In religion he was a firm and conscientious Unitarian, and most regular was he in his attendance at his place of worship; and in his removal the Remonstrant congregation of Ballymena has lost one of its worthiest members. Mr. C. was entirely free

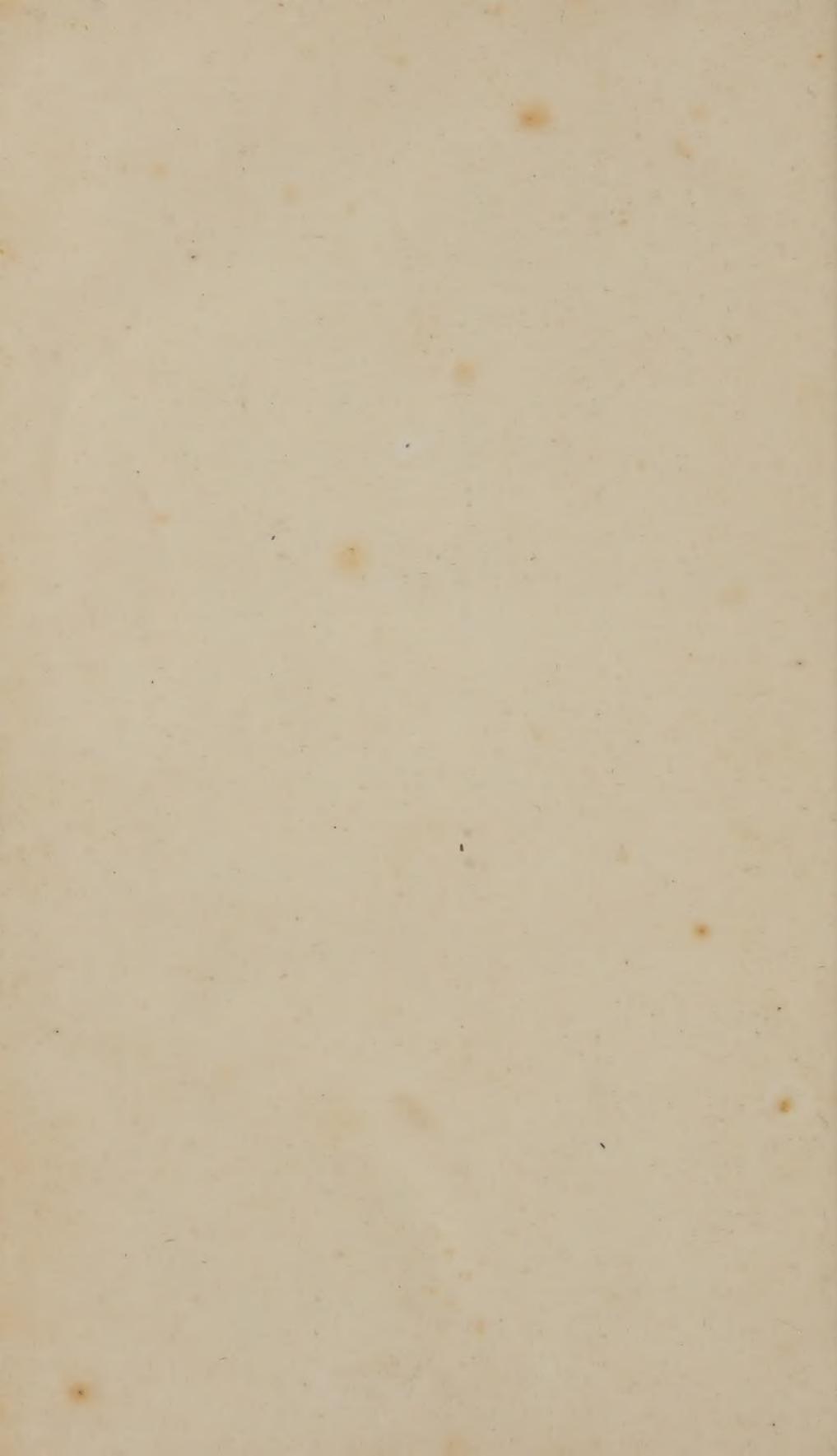
from bigotry, dogmatism, and intolerance: he willingly conceded to others that liberty of thought which he claimed for himself. Indeed, he viewed this as the inalienable *right* of every man; and in judging of personal worth he was never guided by the creed which was professed, but by the moral character. He said with his Divine Lord and Master, "By their fruits ye shall know them."

As might be expected, such rare excellence had won for him golden opinions. In his case we had a striking illustration of the great truth, that love to our brethren of mankind, and a desire to promote their happiness, are the best means of securing the regard and esteem of the world; and it must have been gratifying to his mourning relatives to find that his remains were followed to the grave by an unusually large number of people, of all denominations.

NOTICE TO CORRESPONDENTS.

The author of the paper entitled "The Spirit of the Age," is a young writer of promise. Let him write on some one definite subject, and we shall be happy to hear from him again.

It is requested that all communications intended for insertion in the *Irish Unitarian Magazine*, will be forwarded, not later than the 10th of the preceding month (if by post, prepaid), to 28, Rosemary street, Belfast.



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